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Ernth wents us mush, bows at no human shrine, seeks neither place nor applause; she only usks a hearing.

SINGLE COPIES EIGHT CENTS:

VOL. VIII.—NO: 18

Biterary Department

S. S. JONES, PUBLISHER AND PROPRIETOR.

THE INVISIBLES IN OUR MIDST.

BY PRENTICE MULFORD.

Fox is another of our "familiar spirits," He was a Sioux Chief. He is not accomplished in all the artificialities of our white man's civilization. He will class every order of garments un-der the general head of "blankets"; calls our houses "wigwams," our women "squaws," our men "chiefs," our street and rail-cars and vessels, whether propelled by wind or steam, he classes as "canoes," our wine or whisky as "fire-

But he is very keen in detecting men and women's motives, and sometimes shocks his interviewers by unmistakable allusions to those little weaknesses which we so carefully keep hidden, those unswept, soiled, untidy chambers of the heart, from which all visitors are carefully excluded.

Fox's knowledge of our language is rather imited. He knows nothing of the intricacies of speech, by means of which we may say a very disagreeable thing without appearing to say it. He is apt to apply the word "fool" to any degree of human imperfection; with him it covers the whole ground; he makes but two distinctions, "little fools," and "big fools." He has a poor opinion of much pertaining to our civilization, and declares that as regards the real enjoyment of existence the Indian is far ahead of the pale-faces.

In the higher and ever-advancing enlightenment of the invisible world our life on earth seems a most imperfect and illy-regulated thing. Imperfect as to the care of our bodies; imperfect that we are creators and imitators of custom and conventionality; imperiect that we are in the dark as to the whole aim and scope of existence; imperfect that our unrealized selfishness and greed, from the craving for gain to the craving for sympathy, is akin to the blind instinct of the beast; and imperfect that we are more or less tinctured with beliefs as senseless as those of the heathen when he bows to his stone idol.

Fox, seeing this folly, cannot always regard it with the patience and philosophy of the higher natures. He declares that a large proportion of people are not fit to live, and ought like blind puppies to have been drowned at birth. He has even made this assertion with regard to the "Spiritualists" themselves on hearing of a certain Spiritualistic assertion, cant and jargon common to a class of people that they set up for champions of this belief, and who imagine themselves the Spiritualistic fountains and head-centres for the world, whereas its real effects, and the new life wrought and to be wrought by it, are emanating from hundreds and thousands of sources the most remote, and even antagonistic to that contracted idea implied in the term: "Modern Spiritualism."

In dealing with its phenomena, Fox remarks. that "people don't keep their heads on," by which he implies that imagination and inclination have much more to do with the actions of many who seek to create a sect out of a science.

He sometimes reads us short, plain and severe lictures on our style of living, especially in wet weather, and declares that no Indian was ever such a foel as to sit in his wigwam without a fire, or to travel all day in mist or rain and take off his wet blankets at night and put them on in the morning undried. "Wet," he says, "no hurt anybody; damp is poison."

Sherman, he declares, was the "great chief" of the war, and I think if Fox could have his own way he would put Sherman where Grant is to-day.

I was once in a fault-finding vein in one of these interviews with Fox as to the certain imperfections of mediums. Said the Indian in substance: "If you want communication with the Spirit World, you must take whatever means you find readiest at hand. If you want to cross a river and can find none other than a dirty canoe, is not that dirty canoe better than none at all? If through a medium's organization you receive a test of the existence of your friends in the Spirit World, what matters it to you if the medium's life does not suit your ideas of propri-

STRENGTH VS. POLISH.

Perhaps you may be disposed to remark: "This is not very refined Invisible Society of

yours." If I must choose between originality and mere polish, I shall take originality, especially when combined with keen perception and an honest and noble heart. The world to-day groans under the bond and thrall of "scholarship," and a blind reverence for mere book learning. Much still of what constitutes the learning of a profession is the committal to memory of a mass of arbitary rules. The book still takes precedence of the brain, when it is the brain that should out-rank the book. We are commencing to break through this delusion. But still the fingers of many learned men are much whiter than they should be; they stay at home in the centre of the soft silken nest of civilization. The public regard them with blind awe and admiration; mothers pray that their sons be like unto them; meantime the navigator and explorer find new continents; sturdy practicability builds roads and bridges; I have in my own California seen gigantic enterprises-planned and carried through by rough, almost unlettered men. The polished and refined scholars would sneer at their ungramatical speech, but theirs was a mental force which knew when and where, and how to put armies of men at work and to supervise those laborers.

When I see a road engineered over the once inaccessible cold. bare, rocky peaks of the Sierras, along dizzy precipices, overlooking foaming, boiling, tumbling mountain rivers, spanning

deep gorges and ravines, it is to me a track of intellectual power. I will not carp at this power er even if it be a little rough. I had rather see mind grappling with the mountains than tolling at Greek and Hebrew. You will bear in mind that the powers which rule and have ruled the world, did not all graduate at Oxford, Cambridge or Yale. In great emergencies it is oftener the axe that is wieded than the smoothing plane.

Mere scholarship is apt to weave for itself a warm and comfortable nest out of books. There it becomes roft and effeminate. It does not go out in the world; it remains comparatively ignorant of men; it sneers and yet depends on the rough practical world for protection and occupation. It is a dependant and helpless thing. It cuts for itself no new track through the wilderness of humanity. It begs for position and professorship. It comes to the very men over whom it arrogates superiority, and asks of them bread and shelter. I admire natures that face, not flee the storm.

In Napoleon's Egyptian campaign, when an Arab charge was threatened, the word was passed, "Asses and savans to the centre of the equare for protection."

It was proper that the savan should there keep himself out of danger. He was for another purpose. Only the propensity is even to day too general for the "asses and savans" while huddling together in the centre for protection to sneer at the men who are forcing a passage into sneer at the men who are forcing a passage into those territories which they afterwards will more minutely explore. I disparage not refine ment, erudition, polish, learning. It is the adornment of the temple. It is to be commended and encouraged. But if you carve ornamentation too deeply on the staff it will easily break.

I want a strong heavy sword. I will not wear it away by over scouring. There is more glory in a thunderboldt than in the fizz of the artificial sky-rocket. It was the sturdy, rough and vigorous Luther that shook Rome; Columbus. pushed his way over the unknown ocean; schol ars followed in his wake; Bonaparte made use of learning in court and council, but he was its Director. I admire and so I believe you do also the Barbarian chieftain who leads and makes himself obeyed by his savage followers from Alaric to Tecumseh more than I do the learned man who chronicles his history. The ruling power in the world, in the past, to day, in the future, on earth, away from earth is intellectual force. It is not all a creature of the library. The strongest oaks are not hot-house plants. Nature will have her own conditions in growing strong men, and when like the cedar in the high rocky eleft, they come forth in unlooked for places as did the Man of Nazareth, we say

"how strange!" OF WHAT USE, ?

Allowing all this matter of communication with invisible intelligences to be true, of what practical use, benefit and good is it to mankind? In these latter days, men who dare and care to think have become quite numerous. In the past, when in spite of themselves they were carried out of the pale of orthodox belief, they received nothing in exchange save the prospect of future annihilation and oblivion of self. They were most unfortunate. There is now some-

thing for such to rest upon. And also to thousands a word, a massage, a simple test of the identity and existence of their friends passed away, received through some medium, has done more to eradicate the almost inborn belief of a burning hell, personal Devil, and an avenging God than all the reasonings of the acutest skeptic. The world has been cursed with these monkish legends, and have gloomed millions of youthful minds. Parents taught hell, teachers taught hell, preachers taught hell. It was burned and seared into young and vivid imaginations. To steal a pin or play on Sunday was to run the risk of eternal hell fire. And by reason of this very belief, thousands and tens of thousands as they grew up rushed into the extren.es of dissipation and indulgence. They said, "Let us live while the day lasts. Christians according to the rule laid down by these men of God, we cannot be: Perhaps in old age we'll repent. Then the season of youthful en joyment will be passed. We will cheat God's service of our youth and manhood and impose on him old bones, blear eyes, shaking knees, and grey hair." I accuse the old orthodoxy of being a fruitful source of every manner of dissipation. Invisible revelation is now the hope of

the world Said a lady to me a few days since, one in her youth brought up in the very focus of New England calvanism: "The first evidence I received of the possibility of invisible intercourse litted as it seemed to me a weight of a million of tons off my soul. I had been crushed with gloom and dread from earliest consciousness." So it is with thousands. Is not this of use to mankind? This is but a molety of what is to come.

A COWARDLY PART.

There are thousands to-day, men and women of the world, and men and women also of the church, fearful of owning to the least shade of this belief, to whom it is actually a source of comfort. In their inmost hearts they believe there is "something in it." They know that where there is so much smoke there must be some flame They would be at heart sorry, to see it proved a delusion or a humbug. Pray or scoff against it as much as they may, it is in their heart of hearts refreshing to know that somebody contradicts this awful hell and hateful devil with so much confidence and persistence. They don't want to be burned.

Yet, for those openly avowing this belief they have ever ready the word of scorn. "He's a Spiritualist; he's one of those Free

Love fellows." That's a part of the style. It is common with men who in private make very little pretension to virtue themselves, but are very solicitous as to their sisters, although they may not carry out their ideal of purity as to somebody else's sister. These are very glad there is indeed no hell, no devil, and that existence is still prolonged after death. They don't want to be burned, although they almost think they deserve burning. In their heart of hearts they clutch eager'y at the information, we give they clutch eager'y at the information we give them, and then, that they may not lise their places in the ranks of supposed popularity aid their voices to the general jest and jeer against

CHICAGO, JULY 23 1870.

the "Spitualist," Within the last fifteen years a great influence of unbelief in the old dogmas, and a great, though vague, yet deep hope as to the perpetuty of existence has by degrees settled in the minds of millions. It is becoming stronger and stronger. It is general. Like the air it is common to church, street and bar room. It is due in far greater measure than men now realized, to the dispised and rejected corner stone of Invisible Communication. Many a popular author is himself insensible of the tinge and tendency it has given his written thought. Mankind have always longed and hungered for tangible knowledge of the future state. Today it comes in a hundred varying shapes and and from a thousand sources

Proof ater proof at last impress the thoughtless. They are glad. But we couldn't came out openly and declare ourself a believer, you know. People would laugh; call us "Spiritualists;" 'twould injure our business. Well, stay where you are iriends. When a shadow is terrible, the terror is just as great as though it were a reality. You are quite excusable, especially if it touches bread and butter, and you will not be hursely to correct.

be burned forever.

MAGNETIC CONTROL.

Has the Operator Perfect Control of the Magnetizet sunect for are fersons in a Somnamuu lie Condition Subject to the Wil of any Person?

BY WM. B. FAHNESTOCK.

There is scarcely a communication, a lecture, or an answer to questions upon this subject, whether given by writers, mediums, or spirits, that does not illustrate the false teachings which have been inflicted upon the world by Mesmer and his followers. There is not a day passes that we do not see something like the following assertion in some paper, book, journal or publication, viz,

"I investigated mesmerism for thirty years, and had a subject that, when put into the mesmeric trance, was completely subject to my will, so much so, that when I thought a thought I could will her to utter it; and so thought after

thought," etc. Again: "I know a mesmerized woman who can read my thoughts and utter them. I know, besides, she can see any form I desire her to see. If I think of a house, I can will her to see a house stand out a living form; and so of any other

There can be no doubt that any person who has experimented, stadied, or paid any attention to the phenomena and powers of subjects while in a mesmeric or somnambulic condition, has seen persons who did appear to be governed by the will of the so-called operator. The fact that operators appear to have the power to make them see and do as they will, cannot be doubted; but that subjects do that which operators may will them to do, is no proof that they make them do it, or that subjects cannot do the same things independent of them, and, if they should be s) disposed, contrary to their express with. This being so,—and the fact that it is so, cannot be denied,—the question arises, Why do persons—operators or instructors—still believe and cling to the idea that the power to do so resides in themselves?

The answer is plain: that it is owing entirely to the false teachings of Mesmer, who promulgated the erroneous theory of the existence of an "animal magnetic" fluid in nature, which less developed in man as his nature was positive or not.

Now, it there is no such thing as an animal magnetic fluid in nature, it certainly cannot be the means of producing the phenomena ascribed to it; and if it has no existence in nature, is it not worse than folly to speak of its existence, its power, its influence, etc?

The fact that many persons can enter this state naturally, and independent of an operator, —or that all persons who have been taught, can throw themselves into the condition at pleasure, -ought to convince any one, who can see facts at all, that magnetism can have nothing to do with it, and that somnambulism is a condition natural to some, and can be acquired by all who under proper instructions determine to do so In a series of well-devised experiments, instituted by the commissioners who were appointed by the French King to investigate the matter, the non-existence of animal magnetism was positively demonstrated; and although their investigations did not make them understand the true nature of the somnambulic condition, yet they proved most positively that animal magnetism had nothing to do with it, and that as a distinct fluid it had no existence in nature. Dr. Benjamin Franklin was one of the commissioners appointed by the French King, and his accumen and capabilities as an investigator cannot be doubted.

I have instituted many experiments to ascertain the facts in the case; and although subjects can, and often do, do things that you may will them to do, or believe all that you may tell them, no matter how contrary they may be to

what is really true; yet it is not owing to any power within yourself, but entirely the effect of a belief on their part that you have the power, and that they cannot do otherwise, consequently they do not make an effort to think or act for themselves. The power of reading the mind themselves. The power of reading the mind has deceived many operators; and as they can read the mind of any person as well as they can that of the operator, or see what they imagine as well as they can that which exists, what they thus see is as real to them as if it really existed. But I insist that they can do these things themselves, independent of any one; and that because they do these things for operators, who have made them believe that they must do as they will them it does not follow that their dothey will them, it does not follow that their doing so is imperative, or that the operator has absolute power to compel them to do as he wills. If persons in their waking moments were made to believe that they could not raise an arm, or open the closed hand, they could not do either, simply because they believed they could not, and, therefore, would not make the necessary effort to do so. The same is the case with persons in a mesmeric or somnambulic condition. If they are made to believe that they cannot do otherwise, they do not make the eff irt, and believing that they must see and do as others wish them, they do not resist, or use their own faculties of reason, and consequently do all the silly things that others may suggest or invent for them. I have tested the matter in a thousand ways, and have always found that it is impossible to effect any thing of the kind when persons have been taught the true nature of the state before they enter it; and it is only those who do not know better, that permit themselves to be

Why, then, let me ask, make or permit an idiotic and ridiculous display, the result of false impressions inculcated by those who ought to know better, when a true exposition of the facts, and the proper study of the phenomena, belonging to the state, would not only lead to a correct knowledge in regard to its nature, but to innuof its phenomena would bring to pass.

If, instead of depending upon the virtues of a thing which has no existence save in the imagination of those who practice the art of healing under the impression that a sanative power is within them, and that by the laying on of hands, etc., they can impart the necessary fluid to effect cures,--if, instead of this, I say, they were to take advantage of the phenomena which are natural to those who are in a somnambulic condition, viz: their insensibility and their power to forget, or to make lasting resolutions when they are in that state, they could effect more positive good than they could by inducing faith, or depending upon an imaginary power of im-

parting an animal magnetic fluid. The fact that subjects can read the mind of another, is not more remarkable than that they can forget diseases, or make a resolution which will hold good when they awake. This is a re markable fact, and when taken advantage of, instructions can effect more permanent cures than by any other method that has yet been dis-

I, therefore, contend that the only good which has been effected by the laying on of hands, has been the result of faith, and the friction, etc., usually employed, and not by any virtue in, or emanating from, the operator.

It is, therefore, high time that proper attention should be given to the truth, and the most rational, scientific and reliable method of effecting cures be generally adopted.

I would, therefore, say to all those who are interested in the truth, and desire to heat in a rational and successful way, study the phenomena possible to those who are in a somnam bulic condition, and take advantage of their powers, and you will not only be successful, but you will know how the disderatum has been accomplished.

The idea that it is necessary to possess a peculiar temperament or constitution to effect cures, is positively not true. Every man, woman and child is a healer, and if they will do what Mr. Newton, or any other healer, is in the habit of doing, they will have the same success, and more, if they can incite the necessary faith or belief, or gain the unbounded confidence of pervaded all matter, and was a power more or those whom they may operate on,—they will be successful in exact proportion as they can do so; but if they will study the phenomena and powers of the somnambulist, and direct the mind of the same (while in a somnambulic condition) properly, they can effect even more, and cure those eases—if curable at all—which were not benefited by other healers, or by faith, belief,

friction, or the laying on of hands, etc.

In conclusion I will remark also, that it will be found impossible for spirits to impress the mind of any one perfectly, or so as to effect cures, unless they are in a somnambulic condition, and until this fact is acted upon we cannot expect to reap the benefits of their aid in revealing disease; and as the facts all go to prove that all are healers who will use the necessary means to produce the effect, -- and as there is no virtue outside of friction, faith, and the proper direction of the mind, especially in persons who are in a somnambulic condition,—the sooner we direct all our efforts to the true end, and act in accordance with fixed laws, the sooner will we he able to reap the benefits which a proper naderstanding and a proper use of those God-given qualities were destined to confer.

Since writing the above, I see by the English papers, that Dr. Newton's operations have been severely criticised, and, I think, too harshly; but if what is stated in the Daily Telegraph. (London) be true, it has, in a great measure, been his own fault, for he "assumed and asserted that he was divinely inspired," etc. This, in the nineteenth century, is, to say the least of it, decidedly imprudent; and equally so was his at it is so clean, and looks so nice that the latic saying to the afficted, "In the name of the are all delighted with it. See advertisement.

Father, I say unto thee, Disease depart! All right! pass on and go right out of the hall" Dr. Newton, I apprehend, will find that seience, as well as orthodoxy, will not permit any one to assume such a position, for the facts daily developing go to prove that we are all healers, and inspired in proportion to the means employed, -or that there is no virtue outside of the faith we can induce, the friction we make use of, or the direction we can give the mind of the patient.

It is equally certain that very few, comparatively, are permandly healed by the method now employed, and that the failures are studiously withheld from the public. This is not right; for if we do not see the short-comings of an art, no progress can be made or perfection attained. I could give you several failures, made by the most celebrated in the art, which. I am sorry to say, were "more redictions that am sorry to say, were "more ridiculous than subl'me," and did more injury to the cause than good to the patients.

To heal successfully, knowledge is wanted as much as reform; and both must be attained before the healing can be effected in a rational, common-sense and practical manner.

THE HAND WITH THE LILY.

A Vision.

BY J. L S.

That beautiful band, that beautiful hand With tingers so white and so fair, It's a spirit band from the Summer Land, That floats through the amlient air.

The hand is as white as the clear sunlight. As pure as the unsulfied enow, As light as the cloud that harge like a shrowd And moves with the air to and fro.

The hand holds a fi wer, a heautiful fi wer, A lily so pure and white ;

In the leaves of the flawer se 'M purity's deep silent might,

The hand is not still, but moves at its will ; For it is not always at rest, But the hand I see is approaching m And the flower it lays on my breast,

But the snow-white fi wer, the sweet, lovely flower, No longer is blooming and fair, In a moment of time its petals decline,

Its beauty is lost in the air.

It shrinks from my touch and withers at much, As though it were seprened with the fire, As the jufective breath of evil is death To every true, noble desire.

The thought sent a thrill through my heart with a To think I should be so impure, My touch should thus blight the lily so white, My contact it could not endure.

And whilet I was ti inking, the lesson deep drinking, So taught me in this silent hour, There formed on the etem where the lily had been. A cluster of seeds of the flower. .

And again that band, that beautiful band, With fingers so white and so fair, Take the seeds from the stem and moving with them To my head, rubbed them ibt, my hair.

And though in this lift of darkness and strife The lilies grow not in our hand, They're sown in the mind of poer human-kind, And will bloom in the sweet Summer Land.

PETER WEST.

LETTER FROM CHARLES PECK.

DEAR BROTHER: Some time in the month. of February, I went to Mr. Peter West's office. 189 S. Clark Street, previously hearing that he could look up absent friends. After sitting a short time, he told me that the vessel was safe on which my friends were coming from Germany; that there were eight persons on board belonged to me; that the vessel would arrive in N. Y. City, inside of ten days—perhaps I might see them in ten days; if not I would get a telegraph despatch from them,—ali of which came directly true. The vessel's name is John Schmidt, which name he (West) told me, without any information from me.

The vessel had been out fifty one days, and been given up as lost. For all the above, I will vouch for its truth. Chicago, Ill.

MARK TWAIN.

Mark Twain has written an agricultural article at last,—treating of many bucolic topics, Here are a few extracts: "Turnips should never be pulled—it injures

them. It is much better to send up a boy and let him shake the tree. "The guano is a fine bird, but great care is

necessary in rearing it. It should not be imported earlier than June nor later than September. In the winter it should be kept in a warm place where it can hatch out its young.

"It is evident that we are to have a backward season for grain. Therefore, it will be well for the farmers to begin setting out his corn-stalks and planting his buckwheat cakes in July instead of August."

Upward of Forty Thousand bottles of NA-TURE'S HAIR RESTORATIVE were sold from Jan. 1st to June 1st, which fact tells its own story. It is so clean, and looks so nice that the ladies

STONE WALL JACKSON.

The verses dedicated to Stonewall Jackson were written under pecaliar circumstances. Upon the evening after his spirit passed from the earth form, I was sitting in my library, engaged in pleasant converse with a friend, when suddenly I heard the voice of one whom I dearly loved, and who had recently become a dweller in the spirit land. While on earth she was, like many of her sex, ardently devoted to the cause of the South. Her voice said:—"Take the pencil and I will give you a requiem."

cil and I will give you a requiem."

The word "requiem," in its ordinary sense, would scarcely be applicable to the condition indicated in the poem; but Spiritualism has taught us that rest in spirit-life means action—forcible, energetic, in whatever cause we love.

W. A. D.

STONEWALL JACKSON'S REQUIEM.

BY WASH A. DANSKIN.

Written on the evening after Jackson's spirit left the

Hark! Hark! what sounds are those
That break upon my listening ear?
Do martial notes float on the breeze
To tell of armies gathering near?
No! no! 'tis not of earth,
The azure fields above give voice;
While angels guard his spirit-birth
Archangels sing, rejoice! rejoice!
A gallant soldier, pure and free,
Hath scaled the heights where angels dwell,
Hath won bright immortality,
Let myriad tongues the anthem swell.
Hail! Hail! the hero comes,
'Uprisen from his bed of glory;
No funeral dirge, no mulled drums,
No mournful knell must tell the story:
But gathering at the surset gate,
Where orient clouds grow pale at even,
Let all his sky-born sons await,
To greet his entrance into heaven,
With cheer on cheer outringing clear,
As once they did from fields below,
When chouts triumphant cleft the air,
As Jackson led them on the foe.

Oh, man of energetic will, We claim thee as our leader still; We seek no rest in realms afar, We're all enlisted for the war.

Comrades I thank you, Jackson said, Our country's cause in weal or woe; One moment howed, with reverent head, Then cried: Come, boys, let's flank the foe! - N. 2 Life.

Original Essays.

For the Religio-Philosophical Journal.
What Shall be Done?

EY J. R. BAILEY.

This question has been pressing upon Spiritualists for a number of years, in relation to the best means of advancing the truths which are distinctively its own, as well as rounding out those which are common to it and all other religious movements. No well informed Spiritualist will question the "onemess" of the moving power, involved alike in this new dispensation or awakening, and that of all other great religious outpourings of the past. The cource, the inspiring tendency, the "divine atliatus" permeating and vitalizing all religious movements, in the days of usefulness and advancing vigor of each, is precisely the same in kind, though varying in degree, in the progressive ratio of the onward law of nature, as applied to each of her de velopments.

True to this infinite law of progression, each new manifestation of this vital function of human attribute, crops out upon a higher plane of unfoldment and necessarily meets the frowns, jeers and deadly opposition of devotees of the encrusted and often petrified developments preceding it. And the measure of bigoted opposition and venomons denunciation of the new "Child of God," is the exact ratios of non spirituality, and powerlessness for good, obtaining with the ossified body of the opposing sect.

Keligion, in its broadest and true sense, is the

inmost, the vital element; the expanding principle of human life. Without it, man could not have being! Not a something to be sought and caught—as one would net or hook fish, but the vital inspiration, the "electric spark" of human aspiration—which develops and warms the soul, as the friction of life generates and sets in motion the currents of its power along the tiny wire and through the chambers of its polarized consciousness. Then religion is to be cultivated, and like every other development of nature, proceeds under the law of progress, positive to every department of her countless ways and endless work.

O, beautiful, omnipotent, omnifarious Nature!—

thy ways are indeed the ways of God; thy limitless power, modes and results, the infinite means of grander perfection!

Let us look for a moment at Nature's processes. She desires a given result, which is ever growth, higher attainments. She grasps the means adapted to the purpose of the effort, and moulds out into material form, ever inter-percolated with its spiritual counterpart, the highest possible result. She does not refuse any element, means or form, which may be a necessity to the conditions with which she is dealing. She cannot reach her ideal at a bound, therefore she patiently adapts her efforts to the necessities of the case, and a form is individualized,—a phase of a given realm, which may be crude, uncouth and gross, as viewed from the standpoint of vastly higher developments in the same realm,—which she knows will ultimate only through these very despised means that the consciousness of more advanced unfoldment will deride and despise. Thus, step by step, Nature approximates toward her ideal, never to be fully re-

Alized.

Nature always has form and order; though not that slift system which would prevent her from absorbing, assimilating or rejecting any element, substance, form or condition, which she may, treely or by necessity, appropriate.

or by necessity, appropriate.

This law of Nature is as imperative in the progress of political and religious conceptions, forms and modes of expression thereof, as in any other department of the advancing productions of Nature. The status of religion, civilization and science; of soul, spirit and body; of interior and exterior; of man, animal, vegetable or mineral, whether in the spiritual or material realm, is alike dependent upon the universal principle of organizations as exemplified in Nature's imperative but limitless variety of forms and combinations.

Then shall we say that organization is not a necessity to the proper and inevitable work of Spiritualism? Let us reason together upon this "touchy" subject. Ignore it as we may—put off and shrink from the work as we will, it is sure to, sconer or later, press us into the harness; for the laws of God, the laws of Nature, will triumph at last, though man obtrude his puny objections ever so lustily. Order, form, organization, is as much a necessity to healthy growth in religion, in the realm of the "invisible," the higher and holler functions of intelligent being, as it is to the grosser, the physical functions of life.

This is exemplified on every hand and in every department of Nature's great work-house. No people, however barbarous and low in the scale of human life, but have some form of religious organization—a system or mode of expressing the religious emotions. As humanity advances toward the chigher planes of knowledge and wisdom, the less rigid need be the rules and laws of organization, either political or religious; but still a necessity to progress and highest possibilities. The fact that organic form becomes a "dead tree," a lifeless body, is no evidence that it has not subserved a good and legitimate use. It is only another evidence that in this realm, as in all others of

Mature's ways and means, the true processes are:

Organization, growth, maturity and decay, each individuality fulfilling its proper suse and mission, as well by the law of disintegration as that of organization

Spiritualism needs no creed, no binding formula of worship; but it does need business organization, whereby to cope with the obstacles in its pathway to useful progress and most efficient work. It must become a denomination, distinct from all others, if it would falfill its most rational and needed mission.

Many prominent and worthy, as well as able minds in our ranks, have undeviatingly opposed the organization of Spiritualism. Others, equally able, wise and bonest, have as consistently favored such efforts from the very first. Others still, entitled to the same respect and credit for fidelity to conceived duty, have circuited the extremes of both positions, and now again hold the opinion that it is unwise to organize. Such usually hold that the genius of Spiritualism indicates its mission to be that of a John the Baptist, to merely originate, electrify and leaven the great lump of religion (with new and advanced ideas), as embodied in the various denominations already fused into organiz forms of vital power. Others of this latter class, have become sick of the bickerings, the selfishness, the determination to "rule or ruin," exhibited upon the part of prominent advocates of organization; sick of the endless patching and reorganizing, which monopolizes the time of nearly all our conventions. And who can wonder that these latter sentiments prevail, when we consider that nearly the entire time of so many of our conventions has been exhausted in changing and renewing our articles of association?

Organization, to my mind, being an ineviable fact and necessity to Epiritualism, as it has been to all religious movements and to all progressive steps of Nature, though ever taking higher forms, bringing the interior nearer to the surface of each succeeding form, must and will be based upon this central principle of Nature, and occupy as relatively a higher plane of organic form as it does of spiritual and religious conception.

Instead of centralizing power in a national or general body, which shall dispense charters, ordain teachers and establish tenets, it should maintain the individual right of determination of all questions of principle and faith, and the solution and bearing of all facts and phenomena. It should untie or organize only with the view of the most rational exercise of the religious function, in public association as well as in closeted private; of aggregating the most efficacious means of disseminating its truths, while preserving all that belongs to individual right, duty and best good. It should retain legislative power upon all vital questions in the local society. The local society should be the arbiter of its own ways and means and principles. And the local society will not usurp any individual right,—only aggregate the good will, the emanating, magnetic force by which the philosophies are vitalized with the necessary element of success in combating the errors of false theology.

The local ind pendent society, then, is the central, vital source of collective power. But in order to increase and more universally utilize the aggregation of uniting power, it is well and essential that combinations on a broader scale as to area and numbers, be formed; though supervisory power ought not to be graated such associations. These societies can be advantageously formed of delegates or the entire membership of the local organizations of a county or more extended district of contiguous country; by delegateship from local societies and lyceums of a state, and by delegateship, of a national association. Such combinations are already in existence in the nation and several of the states.

The national combination, entitled the American Association of Spiritualists, is to hold its seventh annual convention at Richmond, Ind., on the 27th day of September next. The present form of organization and the name of that body, was inaugurated at Rochester, N. Y., two years ago. The articles of association were revised thoroughly and most ably discussed and adopted by a very decisive vote, at the Buffalo, N. Y. Convention, one year ago. In both of those conventions, a difference of opinion prevailed as to the basis of representation, or the composition of the association. The idea first presented at Rochester, of basing the composition of the body upon membership, with a money qualification, was abandoned after much discussion, and that of representation from state, territorial, provincial and District of Columbia associations, unanimously adopted. Some defects appearing in the original articles, at the last convention a committee on revision was ordered. Some two or three individuals of that committee (of some fifteen members), desired a trial of the basis of membership upon a money qualification. The committee finally agreed to unanimously report the old basis, with some alterations, looking to representation according to the number of ascertained membership Spiritualists of the societies (local, lyceum and state) of each state, territory, etc.

each state, territory, etc.

An attempt was made in convention to so amend the report of the committee as to return to the loose system of the first few years of the association, viz: delegates from local societies, lyceums and other associations. A long and most able discussion upon this issue, resulted in the vindication of the views of the committee by a large ma-

At first thought, the system of delegateship from local societies and lyceums, would seem most liberal and sate. But let us see. How easy to organize societies for the express purpose of securing delegates! Ambitious and unscrupulous individuals could slways "work up" a delegation to suit them, provided the convention be held in such locality as would favor the purposes of these disinterested (?) individuals. The country immediately surrounding the locality where the convention may be held, could slways secure control of its action; because, if not blessed with real, live and efficient societies, it could be readily "cursed" with "paper" (convention) societies.

"paper" (convention) societies.

At the Cleveland National Convention I was credibly informed that the function of choosing delegates to that Convention, was exercised by individuals upon the steamer during the passage from Detroit to Cleveland. Thus delegates (?) were, and would again be manufactured for the occ asion under the old system. It will be readily observed that under the present system no such wire pulling is practicable, at least to no dangerous extent, and that all sections of the country are much more likely to be fairly represented than under the operation of the former basis.

The reason for this explicit statement and detail, is, that the signs of the times indicate that at the coming Convention there will be another attempt to change our organic chart so as to conform to the views of those who still favor the system of local society delegations. Is such change best? Do we need any revision or considerable amendment of the constitution? Will it not be best to ignore anything but practical work or dis-cussions which will assist to unfold better results in the spread of our principles? And because of this seemingly interminable contest upon the basic composition of the association, because it may seem that selfishly ambitious individuals may have, or will further struggle for a basis which will enable such to control its workings, shall any "desert the ship?" Rather, is there not more need of attendance, earnest work and unfaltering devotion to the best interests of the cause this American Association of Spiritualists does and will represent? That it may truly and justly represent Spirisualism, earn est, honest, unselfish, as well as able and wise Spiritualists must form its convocations;

must not refuse their presence and influence.

The plea will be raised that "the association has accomplished nothing during the last year." What did it accomplish during the year before, except to raise considerable talk, ill feeling, jealousy and some money, which was duly expended in defraying the "expenses" of "agents" who "trespassed upon the rights of state and local associations?"

The truth, in my judgment, is, that the American Association should not undertake a missionary work. This duty belongs to state, or, better still, county associations. The National and State Associations can well forego this work, and merely become the means of attracting together earnest workers for the purpose of acquaintance, comparing notes and facts, and establishing such data as will secure the best means of useful effort in the department of the labors of each and all. These bodies can collate and publish statistical and all practical facts, and thus increase the power of good to the cause,—because giving it state and national embodiment, and consequent weight of influence upon the world of "neutrals" and op-

This matter of the basis of representation, has been a bone of contention in many of our conventions, and I believe is as well fixed for all practical

purposes as it will be likely to be, at least until practical work shall point out its, defects, if any, and enable us to find an intelligent solution of its weakness and the remedy. The Board of Trustees has all the power it needs to do anything which we would be willing to delegate to it the right to do, except, perhaps, the power to raise money. And I feel quite sure that where any absolute power to raise money is conferred upon it, or when the right to act in conjunction with the association depends upon a money qualification, of a sufficient sum to fill its coffers to any practical extent, very few will take membarship in the association. Money for the work of its purposes, can only be obtained upon the basis of confidence in the officers, as to homesty, rectitude and unselfishness of purpose, as well as ability to understand and do in

It is well settled, I think, that no one influenced by considerations of personal emolument, power or prowess, can succeed in moving forward the work of the American or any other association of Spiritualists. And the fact that the American Association of Spiritualists has been quite dormant during the last year, is no evidence of the weakness or defectiveness of the articles, nor of the lack of ability and fidelity of its present officers, but is merely the result of that natural reaction which must necessarily succeed the unhealthy action of the immediate past. Such reaction always results in complete prostration and rest, as a means of renewing that strength and vigor necessary for

Publish the articles under consideration, Mr. Secretary, that all may learn their import, so as to be prepared to act understandingly at the coming convention. The articles now in force never appeared in a correct form in any of the Spiritualistic journals, except the Present Age and Universe, two journals of (comparative) limited circulation. It is therefore eminently fit and proper that they be ventilated before the date of the convention

which is likely to review them.

Also, let us have discussion upon the issues likely to be made in that Convention. Again let me ask: What shall be done? Shall the time of the next convention be frittered away in another con test over the articles of association, or shall something more valuable, useful and lasting be accomplished?

For the Religio-Philosophical Journal.

GOD. The Impersonal and Personal.

Bro. Barrett:—There are some questions I would like settled, and I look to you as one, perhaps, able to settle them. Not being gifted with an abundance of language, or an insurance of time in which to press my inquiries, I use the medium of pen and ink.

I have just been reading William Denton's pamphlet on "What is Right?" giving the Mohammedan, Jewish and Christian views in regard to it,—each one study asserting that they know their view is right.

they know their view is right.

I have heretofore felt firmly grounded in Universalism, its teachings satisfying my every aspiration; but as new truths dawn upon my mind, I am not only inclined, but compelled, to give up some cherished ideas and accept others in their stead; for instance, the personality of God, and Christ and his mission to save the world.

I never could see the availability of Christ's blood in saving us from our sins, or the reasonableness of such a doctrine, except under one construction,—that is, that he resisted sin unto blood and death,—thus leaving an example which, if imitated, brings us freedom from sin; and believing that he, by his experience, was made acquainted with our sorrows and struggles, we prayed to him, and through faith received strength, which was a witness within that we possessed the truth. But lo! in the process of time, one here and another there declare that there is no God except the life-principle animating all nature, and that he whom we besought to aid us in conquering the evil within us, is only a myth, so far as his power is concerned, and I confess that, beautiful as is the idea that God is in everything, I feel poor, and abandoned to a work which I must by the force of circumces forever fail to perform in this life, making me long for immortality or a putting off of this mortal.

I rejoice in our liberty to accept new truths, without the law of any church to sanction or forbid. But what to us, as mediums, is knowledge respecting the future life, must, to my mind, still remain a matter of faith with many, it not the majority of people, and who is able to say to them, that coming generations will not pronounce our faith idle and delusive, even as our present faith supersedes that of the orthodox so called?

dox, so called?

Now, I would not give a farthing for any faith which, applied to my every-day life, will not make me a better friend to humanity, a better wife and mother, and a better member of the community. If by the force of temptation I yield to it, where is the aid to overcome it,—or of what avail the knowledge of a future life, or that spirits can and do communicate with us, except the pleasing prospect of a deliverance from temptation when the physical body is laid

I expect your view is that our strength is within ourselves, and that by blundering, repenting, watching the approach of evil, warding it off—if we can—we must school ourselves into a better, higher form of life, aided, perhaps, by the spirits. If, then, we appeal to them for aid, can you not see that it does violence to our preconceived ideas of God—whom to think of, we must place in supremacy to all things created? I do not wish to lean blindly upon God, supposing that by some mysterious power he will lift me out of the mire of sin, for I am satisfied the consequences of our doing, follow closely upon the deed done, and there is no escape. But if there is an intelligent Creator, I want him to be to me more than the spirits of our fellow mor-

I infer that by the adoption of certain truths you are no longer trammeled in thought, but free and happy, perhaps you realize what I need to reject and what receive, to make me consistent in thought and practice, and, if so, I crave the knowledge you possess in this direction. If this be all morbid action of a foolish mind, then must I need direction all the more. Please inform me of the source to draw from.

Yours, in search of truth, Mrs. L. E. HEBBERD,

REMARKS BY J. O. BARRETT.

The above inquiries of our good Sister, who is a pure-minded medium, are natural to every thinking mind in transit from the old to the new. Being candid and so common, we will attempt an answer. The Universalist idea of a personal God is filially beautiful, for here is breadth of love; hence the claim of this faith to a progressive orthodoxy. Universalism is orthodoxy under happier aspec s—expanded. That is the end of orthodoxy. Here will the churches gravitate, as fast as they progress. Beyond the is nowness another plane of religion.

youd that is newness, another plane of religion. When we gain a point beyond personality and atonement, Universalism is as puerile in perspective as old Calvinism is to the Universalist. The Spiritual stratum of thought changes all relations of life. It is a sad mistake with certain Spiritualists, Universalists, and Orthodox, that in their denominations and churches, as members, they can entertain angels in freedom and joy. Can new wine be put into old bottles and both be preserved? Can death be the mother of life? Does a Universalist feel perfectly at home in membership with an Orthodox Church? Why not? Because the orthodox sphere of thought is smothering, cramping, and repellant. When we compromise our principles for the

sake of popular caste, we lose our moral identi-

ty and there is no growth.

No free exalted angel can breathe in a church, hence the inspiration there is cold and dead, formal and fashionable. Out into the sunshine if you would live!

If we would entertain holy angels, who can instruct and bless us, we must first entertain correct ideas of life and its relations, for our loving ideas determine the degree of spiritual attraction to the ministering spirits.

Our good Sister has passed from the external to the internal; from the personal to find the Impersonal or Causal, where only the soul can rest.

Because Spiritualists maintain that God is impersonal, does it therefore follow there is no God revealed to us? Personality involves organization? Is form all there is to know? This is but a child's ideal. At last in our growth we find a principle; is it any less real than the form? Is it not more real? Is not uncompounded or essential spirit the only real substance in existence? Is the spirit principle void of consciousness? Nay, it is consciousness itself.

God, therefore, to the Spiritualist is essential

life, intelligence and love. Our positive is impersonal in principle, personal in manifestation; that is, the All-Soul, being infinite in its capacity of thought and love, has infinite manifesta tions, from monads up to angels. No better definition was ever given than John's, "God is Love." Wherever love is, there is God. We see it everywhere-in all things. If, then, in our weakness, we find nourishment even in the affection of a bird or a child, is it not divine, essentially the descent of God's love to us through such mediumship? 'Say not it is any less of God because of the medium. Commerce is everywhere. In fact we pray to everything. God's neart beats to ours from the maternal bosom of nature; from water, air, sunlight; from rock, flower and star; from humanities and angels. All things are ministrants of the divinity that lives in and flows through to us,-from us to them. There is no outside point for God. All is one stupenduous whole. Deriving and giving the best good is the commerce of soul with soul, that makes the heaven we aspire for. This heaven is everywhere, in everything: it is the Divine fulness.

We would say to our sister: Persevere, overcome, by calm and trustful effort, as the culture of every latent good within your being, aided by millions of forces from without—the angels highest and love the inmost—rise into conscious spirituality, into the universal of inspiration and revelation, and all doubt is gone; the soul finds rest here, as a star finds rest in the glory of the sun.

Glen Beulah, Wisconsin,

July 21, 1870.

For the Religio-Philosophical Journal.

CAN MAN DO WHAT GOD CANNOT DO?

BY DR. E. B. WHEELOCK.

Methinks a full and perfect answer to this question will require a little more thinking, and present more difficulties than a common Sunday school scholar may suppose!—but here comes a very smart theological Bible student, who says the question and answer are very simple, for the "good book" says, "With God all things are possible," therefore, whatever is possible for man to, do is possible for God to do,—and who but an Infidel dare say otherwise? The answer must be no.

But, dear friends, nearly all questions have two sides to them. If you will shide your answer, it might be well,—but after a little more reflection, methinks you will fly the track!

Perhaps you have not contemplated sufficiently upon the many things which your D. Ds. say man is capable of doing! Are you not instructed, man can "roll sin as a sweet morsel under his tongue;" that he can lie, and steal, and murder, and make himself ridiculously drunk? Can God do those things?

Again, are you not taught that man can repent, can "get" religion, can "get" a new heart, can be born again, can cease to do evil, can learn to do well, can grow wiser and better, and better still,—that he is a "free agent," free to do wrong,—to think wrong, and moreover, can kill himself? Do you not recognize the above as some of the things which man can do? If so, please tell me how many of these can your God do? Can God "roll sin as a sweet morsel under his tongue? Can He lie? Can He steal? Can He repent? Can He get religion, and get a new heart? Can He be born again, and cease to do evil, and learn to do well? Can He grow wiser, and better, and finally play the Judas, and hang himself?

How stands the cause of our young student now? If with "God all things are possible," He can do-what man can do, of course,—can lie, can grow worse, and worse,—can turn a millie, can grow worse at the same time and make a straight stick just three feet long without either end to it,—can be everywhere and nowhere at the same time.

Now, my dear brother, are you still prepared to abide by your answer, and affirm that man can do nothing but what it is possible for God to do? We have pictured to you the result in the light of popular theology,—what do you say now?

My friend stands confounded in the whirlpool of his own making! He haughtily turns upon his heel, and gives me the following good advice gratis, by saying, "You had better get religion!"

Now comes student No. 2, who attempts to approach this question philosophically and independent of the creeds of men. He says "I have no creed to depend on, and no particular church to support, no "infallible book" to keep from sinking,—and no written authority to give me unerring wisdom. I shall appeal to reason, and to that divinity which is sometimes found in common sense, independent of pope or priest.

Now the question is this,—"Can man do what God cannot do?" I feel that student No. 1 gave the right answer by saying, no; but he became confounded in the idea, in supposing that whatever man may or can do, is in, and of himself, independent of a higher power and cause behind himself, existing alone in God.

For my ideas of Deity are there. He either is or is not the author of all events. He either is or is not the prime cause of all effects. He either is or is not the author of all those causes which produce what we call sin. If we say He is not, then, is He God?

The attributes of knowledge, wisdom, and goodness in God, are either infinite or finite. To say they are finite, then does he not cease to be God?

Again, He is either omniscient and omnipres-

ent, or else He is limited in space, and has a local habitation. If the latter, then, as before, He ceases to be God. To Him there can be no high, no low, no great, no small,—but the Infinite All.

Upon these predicates, then, we assume that

Upon these predicates, then, we assume that God is from necessity the author of all effects. That from necessity, however absurd it may appear, He is the prime cause, the Supreme Author of all human actions, of all human thoughts, even of those that are sore expressed. To suppose the contrary is to dethrone Deity, and resolve the infinite machinery of the universe into blind and ever-erring chance.

But law,—Infinite Law,—must be behind all effects,—all acts,—all thought. Hence man, and all that he may seem to do, are but the doings, or but the results of Infinite Wisdom and nower

in the sense of the absolute, and final results

Wrong may exist, relatively speaking, but not in the absolute sense. To say that man can do what God cannot, is equivalent to saying that God is no God, but a kind of fixture to the universe,—liable to many misfortunes, endless blunders and disappointments, and as a consequence may resort to fires, floods, and crucifixion of sons, and the howling of priests from one end of the globe to the other, to keep it even in decent trim, saying nothing of others. Such is the Christian's God,—extremely weak and

pusylanimous.

Let us ask, what can man do? Why of himself, nothing. Can he live, move and have a being independent of an Infinite Power? If life, and being flow from the fountain of Infinite Good, how absurd to call the results which may follow that life and being, evil, and naught but evil. If the tree is good, why call ye the fruit bid? All supposed evil is universal good; therefore whatever is, and under whatever name it may be called are but one of the modes of divine existence. Whatever we may denominate Divine Providence is but the Divine proceeding,—is but the Infinite in self-manifestation. Iowa, April 12:h.

HENRY WARD BEECHER'S VIEWS ON SPIRITUALISM.

"We frankly admit that we long to believe in Spiritualism, but cannot. We do not only not resist evidence and conviction, but rather solicit belief. Who does not wish with all his soul, that it might prove true that windows were opened into the other world, through which we might commune with the disembodied?"

REMARKS BY JORDAN COX.

This is a quotation from the Church Union (copied in the Journal of June 18th.), from an article by Beecher in reply to questions propounded by Rev. Haddock of Appleton, Wis., wherein Beecher gives his views of Spiritualism.

With his intellectual convictions, I have nothing to say. With his soul wants, conscious spiritual needs, and the failure of his own religion to meet those wants, I have much to say. Mr. Beecher expresses the great universal desire of the human soul when he says: "Who does not wish with all his soul that Spiritualism might prove true". He is not insensible to the great sympathies and spiritual instincts of humanity. But does he know, or rather does he not know, that that is a God-given want—a prayer uttered by all souls, and is an swered in Spiritualism, which first meets and supplies the wants and hopes he so well expres-

How few ministers have even awakened to spiritual consciousness sufficiently to appreciate this soul-longing;—fewer still, frank enough to express it. But humanity has all along down the ages looked lovingly and hopsfully to heaven for real soul-satisfying evidence of our immortality. Spiritualism is but the echo of this silent prayer, which only God and his angels could hear and answer.

What class of intelligences could serve as "ministering spirits" for us and embassadors from the celesual world, but these of our own race, at once with us in sympathy, "who can be touched by the feelings of our infirmities" -interested in our desires and aspirations? -No wonder Mr. Blecher "longs to believe in Spiritualism". But how deeply does the great preacher feel the inadequacy of his own external religion,-theology erected upon mythical promises, to meet the divine longings of his soul, and as Mr. Beecher "longs" and "wishes" and "solicits" belief, and as "the wish is father to the thought", let us hope that these desires may be fully gratified, and that he may not only believe, but know that our "fellow servants" may return and "minister" to the of salvation'

Salvation" Windsor, Cal.

SHORT SERMONS ON SCRIPTURE TEXTS.

BY WARREN CHASE.

"The gospel according to St. Matthew."-Bi-

As this text is in the Bible, and we are told that every word is inspired of God, and as it was evidently written by the one who relates the accounts and accordance, it may as well be taken for a text as any other part of the narrative.

If this story is according to Matthew, we should like to know it by comparing it with Matthew's statement, if he made one. As it does not pretend to be Matthew's story, but only to accord with it, we need at least to know who says it does so accord. There may be some mistakes or discrepancies, since it does not accord with the one attributed to Mark, nor to that of Luke or John. In this account of fulfilling the Scriptures by making Jesus the son of David, it varies fourteen generations from the other, and has no names the same, from David to Joseph, and both bring the genealogy to Joseph, while they deny the parentage of Joseph, and hence cut off their own testimony and fail to fulfill the Scriptures.

Since we have no evidence that Matthew was a

Since we have no evidence that Matthew was a scribe, and do not know who wrote the story that was to accord with his statement, it seems rather loose testimony, especially when it differs essentially from the other stories about the birth, death and resurrection of Jesus, whose follower this Matthew is supposed to have been.

But there is still another difficulty. This story is devoid of dates, of which it is important always

that a witness should be explicit to be believed. When did these events take place, is certainly an important question; but the writer is silent on the when or where did this nameless and unknown scribe of Matthew's gospel write out the story. Here again we have only echo for an answer. The best scholars guess it was written in the first or second century after the events occurred, but by whom, is left open for us all to guess. As there is not an original scrip, nor a sentence even in the language in which it was supposed to have been written, and no dates and no accordance with other accounts of the supposed events, it must be rejected as testimony, under all modern rules to determine the reliability of witnesses. The fatal mistake of fulfilling the Scriptures in the Sonship, and in the number of generations, is enough to reject it, but its want of dates and places for its events, is still more fatal, and then come the general discrepancies, in which there is no agreement with other accounts, so that we must either take this and reject them, or take them and reject this, or reject all and take the more wonderful story of the spirits, given through Alexander Smyth in his "Jesus of Nazareth," which has satisfied some who did not find the Bible account sufficiently marvelous and novel for this age of marvels and

novels.

I advise all who read and believe the gospel of Matthew, to also read Smyth's 'Jesus of Nazareth," and balance the one with the other, giving the advantage of scribes, name and the dates to the latter. As our text does not accord with other accounts, with nature, with what we know, nor with the late discoveries, therefore we reject it as a holy word of God.

They have a queer way of amusing themselves in Auburn. A party catch a toad, then a couple dozen of fireflies or "lightning-bugs." They make the toad swallow the bugs, and afterwards put him under a glass dish. The little flies keep up a flashing inside for some minutes, and illuminate the toad all over. The toad likes

Naughty boys at New Orleans cut the tails off of cows in the suburbs of that city, and sell them to the chignon-makers.

Written for the Religio-Philosophical Journal.

ESTRANGEMENT.

A COMPANION TO

Magbalena.

By the Author of "Media"-"The Mad Actress"-" The White Slave"-" The Spectre Rider"-The Rivals, etc.

CHAPTER X.

The door bell had rang pretty loudly, and just as the Rev. Leander Mesgrove had spoken the last word of our previous chapter, footsteps were heard in the ball, and Marian, not thinking of the reverned gentleman's presence, was gleefully crossing the threshold of the entrance leading into the pariors. As suddenly looking up, she stopped short, somewhat abashed, and blushing, gracefully apologized, whereupon Rev. Leander Mosgrove arose, and extending his hand, expressed himself pleased to see her. Elsie would have passed on to her room, but as she momentarily hesitated at the doorway, Somerville arose, and inviting her into the room. erville arose, and inviting her into the room, introduced her to the preacher. As he continued to be pleasant, a smile rippled over his rubicund face, as he extended his still open hand. But as the name, "Elsie Charlton," fell on his ear, none saw the spasmodic twinge that, like an electric shock, traversed in an instant his being. His clasp of her hand, though not slight, instantly relaxed, and his hand fell with something of a jerk to his side. He would have fallen in his seat again, but Darlington Ronaldson now entered, and was introduced to the smiling pastor. The unctious smile, though now seeming less free and full, he was confused and somewhat nervous. The spasmodic fall of the pastor's hand from that of Elsie's, was noted casually by Somerville, and he glanced almost triumphantly toward Lady Emeline, as he thought they were about to be lavored with a present test and manifestation, confirmatory of all he had previously spoken to his theological opponent. But Elsie had turned away, and passing Somerville and Marian by, sat a little removed from all. That which George had observed in the pastor's movements, was occasioned by a dim, though sudden recollection, the sound of the name called up, and not as he had thought, a spirit or magnetic thrill conveyed by the touch of her hand.

A few common-place remarks only had passed between Ronaldson and the pastor, as the latter, seeming now to be ill at ease, intimated to George and Lady Somerville his pleasure in parting company with them for the night. The music ceased, and he rose to leave. As he did so, Elsie also stood stiffly up, facing them all, as all eyes were directed toward her. Hers were closed. Leander Mosgrove, hat in hand, began bidding them good-night. "He did not wish to give countenance to such jugglery and satanism." Somerville placing his tinger to his lips, intimated his wish that the reverned gentleman would remain a few minutes leaves with would remain a few minutes longer with

"Sylves Charlton," said the medium, in a voice clear and shrill. "At last we meet." The pallor of his face blanched to very white-

ness-whiter than the scart he wore, and as he hastily shook hands with them to leave, his trembling was perceptible to all. Again, George urged him to remain, and the medium approaching, exclaimed:

Stir not, but hear me. For years you have wronged yourself—wronged me. Why will you continue to stifle the voice that has spoken to you to-night,—has spoken to you before?".

"You must excuse me, friends. I wish to know no more of this," Leander stammered, making toward the door. Somerville remarked that the message seemed to be for him,—asked him if he knew any thing about it, and advised him to question the spirit.

"I know nothing of this, friends. I beg of

Lady Somerville now came to the rescue, and hoped it this demonstration was, as it certainly must be, so offensive to "our pastor," she hoped they would not be so rude and unchristian as to insist on him remaining.

"Sylves Charlton, heed the voice of reason.

You have evaded me long, but at last we meet. O, what have I not suffered since I have borne vour name."

The preacher would have fled from the place, but a strange weakness seemed now to come over him, and trembling like an aspen leaf, he grasped the chair he had just vacated, and glared up at the medium, with face of aspen hue, and eyes of ghastly gaze.

"And would you prolong your desertion,— continue to fly from your wife—fly from your wife and child? Will you not remember, Mary Charlton whom, within sight of the beautiful lakes of Killarney, you vowed to protect and shield with your life,—and will you not recognize this medium, our child, Elsie? You would have passed from here,—yes, without knowing her, though so near. But when the name was announced, it was I, Sylves, who impressed on your memory, and started through your partially awakened soul, a dim recollection of the long, long past. Learn from this the simple fact of the spirits capacity, to gain love o'er and o'er their experiences of your sphere, and this will prove your punishment, until by an actual overcoming of evil, you outgrow the errors and sin-stains, and their results contracted in earthlife. This, the purging and purifying process through which all must pass, by it many shall be made white and tried. But I must now give way for a while. There is another waiting impatiently to speak. In truth, he did much to assist me here. Sylves Charlton, 'be just, and

fear not.' Do justly, love mercy, and walk humbly with thy God. Good-by."
"Well, sir, I've been an old salt, and I hope the lady will excuse my forwardness. But I was afiald she wouldn't say enough, and I was too fidgity to speak. Mr. Charlton, you will hardly remember me. You've changed some, and prospered considerably since you left so suddenly, the 'old country.' You'll excuse my bluntness. I've followed the sea considerably, and find myself sometimes a little on the sea of sea o self sometimes a little abrupt. But I wish now

"Indeed, triends, I am violating my own conscience and better judgment. You must excuse me," pastor Mosgrove recovering, now expostulated, moving toward the door. "Mr. Mosgrove, please listen a little longer.

This spirit I know, and you can rest assured he will say nothing to wound you in the least, This is the captain,—is it not?" said Somer-

The medium grasped his hand, and answering in the affirmative, shook him heartly. "Yes, George, I'm here again, and I'm right glad this dear girl,—let me see, her name—Elsie; yes Elsie, my little protege she once was. But, O George, I'm so glad she's found her father aiter so long a search. It was partially with this object that I ricked her or old occasion. object that I risked her on old ocean, when as yet she was such a wee little thing, a tiny sprite, so frail that but a slight wind would have carried her up and away. Yes, Mr. Charlton, this girl,—you need not hesitate, she is your own Elsie. You, she never would know,—though you, sir, if you will come nearer, may soon decide beyond mistake that she is yours. Look on those features, how like your own! And that full and sliken brown hair, so like her mother's; and her full expressive eye, floating

in its own pelucid blue, as hers who bore her'

Mary Charlton. Forget the past, embrace your child, and be happy."

The medium backed off slowly toward the seat from which she had arisen, and sitting down, drew her hands several times transversely along her brow. Then pressing her temples with her open palms, unclosed her eyes as if with her open palms, unclosed her eyes as if from deep sleep, and her first look was a prolonged involuntary stare at the wondering parson, as he sat in the chair convulsed with deep feeling, broken up and weeping as a little child. None disturbed his grief. Turning her gaze slowly from the penitentive man, Elsie's steady clear eye passed from Ronaldson to Lizzie at the melodeon, thence to Lady Emeline and George, and on to Marian; but for some minutes none seemed able or willing to sneak.

none seemed able or willing to speak.
At length, George unable to bear the sight of the pastor's loneliness, in his grief arose, and approached him with open hands and a word of hope and cheer on his lips. The weeping man still trembling with emotion, reached out his hand, and said:

"Bless you, George; what is this? There is a power here that is all new to me; something I have never known till now. O George, how wrong I have been in opposing this influence so indiscriminately and relentless. Forgive me,

George, torgive me. He stood up, and shaking warmly the hand he held in his, embraced Somerville affectionately again and again. Permitting himself to be led now like a little child, they crossed together to the wondering Elsie's side, and the exquisite joy produced by the revelation of their relationship, and the mutual recognition of father and child, can not be told...

At the remarkable conclusion of the theological tilt designed by Lady Emeline, between her husband and her "bestowed pastor,"—so adverse to her expectations and fondest hopes, she was completely dumbfounded, and as she re-tired silent and disappointed that night, this lit-tle sentence tingled in her ears, "They who came to scoff, remained to pray."

CHAPTER XI.

"Man shot! a man shot," was the hurried re-ply from many lips, in answer to the exciting questioning of the curious and hurrying crowd, as to the cause of the stirring commotion in the midst of a prominent thoroughfare, a short distance from them.

Many gathered round the wounded man, and as he was being conveyed to his room at the hotel, they gazed curiously at his pallid features, and wondered and questioned as to the particulars of the difficulty. Some distance from them, though yet within sight, Dexter Harlan, between two police officers, was being conducted to the

The victim of his brutish jealousy and cowardly revenge, was A. Darlington Ronaldson. The deed though done at midday, was perpetrated without a moment or a whisper of warning, and though on the way to his room, he suffered intense pain, yet not a murmur of complaint, nor a word of censure escaped him.

Arrived at his room, the crowd followedsome from idle curiosity, others expressing and feeling real sympathy for the sufferer; and the officers were leaving the room as a tall gentlemanly man pushed his way through eagerly, and reaching the bedside of his friend, George Somerville, reached out his hand, and almost breathless exclaimed, "Heavens, Darlington, what has happened? The wound,—is it dangerous?"

The attending surgeon near him replied in a whisper, "Yes, sir, it is dangerous, and unless we are very careful, and he remains very quiet, will prove mortal."

At the sound of Somerville's familiar voice, Ronaldson unclosed his eyes, and smiling faintly as he grasped the open hand of his friend, in a

husky voice, said:

'George, bless you, I'm glad you have come.
I fear I am badly hurt this time. Dexter, I fear me, has been more sure,—fatal with his aim in his second attempt on my life. The pain, George, is terrible. I hope I shall recover, for his sake. But if I do not, God forgive him. I would not have him punished as I now suffer.

"You show a kind and noble spirit, Darlington. You deserve to recover, as I hope sincerely you will, but you must not speak so much now. The surgeon says you must try to be perfectly quiet. Shall I send Marian to you. I'm sure when she knows the worst, she will fly to

God bless her angel soul. But, George, she must not know the worst. It will not do. For her sake, George, she must not see me now. It is useless for her to brave alone the heartless gossip of popular opinion. The public will talk, and likes well to feast on scandal, even

though it be fabulous." "Darlington, I know Marian's kindly and impulsive nature, and I know she will not care for, nor consult public opinion, when she knows

"She is noble and brave, I know; far too pure a woman for the creature who calls her wife. But I must not speak of this. For his enmity to me, I could forgive and befriend him, would he but value as he should, the vestal treasure he has in Marian." "He is a brutish man; an assassin and cow-

"Yes; but I would not harm him. I hope he may escape, and though, I suppose, the law must have its course, yet I forgive him freely. O, this pain in my side and near my heart is terrible! I must stop."

"Yes, Darlington, rest quietly as you can. Try and get some sleep; it will refresh you. Good by! Bless you! I will be with you

"Good by. Come o'ten, George."
They clasped hands, and parting, Somerville left sadly for his home. And had he really desired to do so, he would most assuredly have failed in keeping from Marian's knowledge the fact of her friends fatal mishap, for his rueful countenan e, as he entered his home, led as the unerring index, direct to the secret of his soul. As in answer to her persistent questioning and solicitation, he gradually and gently led her on to the real zation of the gloomy fact,—her face grew pale as marble, and she continued eagerly to listen to Somerville's recital of the intense pain occasioned by the wound which Ronaldson was then suffering, and the genuine nobility. patience and forgiving spirit exhibited by the wounded man,—her tears, at the first to her imperceptible, began to trickle fast.

That evening with Somerville, Marian was at the bedside of her ardent friend, who for his noble friendship, had already endured so much, and now, perhaps, had received his death wound, a martyr for a principal. Marian seemed to realize this more than he, and it, therefore, seemed to her an easy victory to brave, as she had determined to do, the brazen front of "public

As the suffering Ronaldson reached out his hand to hers extended towards him, he was pleased to see her, of course, and smiled happily, though he reminded her gently of the sacrifice she was making, that public rumor with her thousand tongues, would be busy with their names. Mere public opinion she regarded as an impulsive tyrant, and when it crossed her path of right and data. pa'h of right and duty, she gave it the cold shoulder, and esteemed it less than the feather's weight in the scale of justice. She hoped that he would give himself no uneasiness, but as he respected her, would acquiesce to the cheerful promptings of her heart's best impulses, and

permit her to attend him, and to contribute as she could to his comfort, and aid in the alleviation of his suffering.

He blessed her for her kindness, and said with

a smile she should do just as she deemed best.

To be continued.

A COMPACT.

A Spirit returns and is recognized,

BY A. A. AVERY.

I must embrace this opportunity to congratulate you on the appearance of the JOURNAL. Almost every number comes to me with some single piece that is worth the entire year's subscription—for instance, Bro. J. G. Fish's lecture in the number for June 25th. I only wish he had answered a little more explicitly the question, "How shall man become fully developed, that he shall receive communications from the spirit-world?" That is still the question with me, "How am I to cultivate the powers within me", when I scarcely know that those powers exist? I hope Bro. Fish will favor us with a potter lecture in which he will are or us with another lecture in which he will enter more explicitly into the minut'a of preparation, for I long to become a medium.

Having seen recently two articles in the Journal on "Compact," I wish to relate one to you that was made between me and my wife, while we were both in good health,-to this erfect, that just three months after one of us died. the other should receive a visit from the departed one, and a certain signal was to be given, and always to be kept a secret between ourselves,
—hoping thus to avoid imposition from outside influence. We postponed the meeting for that length of time in order to let the spirit get thoroughly recuperated from the effects of the last illness and death. Directly after we had made the compact, my dear Miro began to exhibit approach to a spirit and the hibit unmistakable signs of quick consumption, and when it became evident that her time on the mortal side of life was short, I asked her if she remembered our compact. She replied that she did, and would do her best to comply on her part. She died on the 18th of February, and I calculated that on the 21st of May, allowing thirty days for a month, would be the time. On the night of the 18th of May, I was awakened from sleep by the pat, pat, pat of her hand on my right cheek, which was the signal of her presence. Then she was to call on me by middle name. I listened with unspeakable anxiety to hear the name. but no saint followed. iety to hear the name, but no sound followed. I repaired to my room on the 21st at the appointed hour, but received no further signal. presume she did not have the power to call mv name.

NEW YORK.

Spiritualism in New York-A Spirit Hand seen.

LETTER FROM JOHN CORWIN.

BRITHER S. S. JONES:-It is some time since I have written you. I feel as though every active mind should be heard from as often as possible. Since my last writing, I have passed a month in visiting friends, in the counties of Tompkins, Schuyler, Chemung, Alleghany and Steuben, and I am satisfied from conversation and observation, that the public ear was never more open to listen to, and the hearts of the people more willing earnestly to investigate and accept the truths of Spiritualism, than now. Old Theology is everywhere starving the soul of humanity. The Church and the Clergy are fast losing their power to control the people. Everywhere the cry is coming up, "Give us more light"! "Give us a new and better religion"! "What of Spiritualism?" "Tell us what you can of the life immortal—of the hereafter"! "We want a knowledge of the better

In visiting relatives in West Union, out of courtesy I went with them on a Sunday to a Methodist meeting. It was well attended, Nothing unusual transpired with them. My spiritual perception was so illuminated, that I could read the character of nearly every one present, as an open book. There was much of the religious element, but little of the spiritual. The people were determined that I should speak to them in the evening on Spiritualism, but I was otherwise engaged: but told them if they desired me, I would give a lecture the next evening at Wileyville, two miles distant. There they gave me a good audience, and earnest hearing. I have lectured once in Trumansburgh, Tompkins county, to a large and very incerested audience. E. T. Wheeler lectured there last fall. Spiritua'ism has a sure foot-hold in Trumansburgh.

Last Monday, I attended a funeral in the family of Albert Slocum, Lansingville. "Johnny' Slocum, aged fourteen, has gone to commune in the spirit life with his little sist as and broth-

er passed on before him. A few weeks previous to the "death" (?) of his darling by, he saw one night a spirit hand on or near his breast, and called his sister, telling her he had been trying to put it away from him. The mother overhearing what was said, told him, perhaps it was some good spirit waiting to shake hands with, and comfort him. Whereupon, Johnny gave his hand, when the spirit hand grasped his and shook it heartily.

I am impressed that it was the hand of his spirit sister, Allice, some years in spirit life, come to welcome him over. Alice has previ-ously manifested herself to the family, at different times, and in various ways.

There was a very large attendance of sympathizing friends at the funeral (both in anl out of the body). I was requested to speak on the occasion; and I know that then and there, men and women listened to the humble utterances that fell spontaneously from my lips, for half an hour, with a degree of interest, that indexes the earnest yearning of the great heart of humanity, in this day of light and progress, to know more of the true nature of man's organization in this life, and of the real character of what is called death, and of the possibilities of life-experience "beyond the river".

Five Corners, N. Y.

Eighty young ladies, trained in the Queen's Institute, Dublin, are now employed in the various English telegraphic cffices.

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634 Race St. Philadelphia. The Board will meet on Monday, the 26th of September, at 2 o'clock p. m., at the Hall above named.

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K. Graves, author of "Biography of Patan." Address Richmond, Ind.

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LETTER FROM ED. F. GARDNER.

DEAR JOURNAL: I had the pleasure of meeting Peter West, the wonderful clairvoyant, testmedium, healer and mineral locater, the other day on Water street. I had not met him in some time, he having been West, in the employ of parties, locating mineral diggings. I first met Mr. West some time last spring, at his office, 189 S. Clark street, and after testing him to my satisfaction, succeeded in inducing him to visit Monroe, Wisconsin, then my place of residence, which he did sometime during the latter part of the spring or early summer, making his home with me.

While there, he gave some as fine and convincing tests as I have ever seen given by any medium. I was then in the law, and had many friends who. had heard of Mr. West, and were desirous of secing him, many of whom came to my house and office to witness the manifestations of our spirit friends through him, all of whom so far as came to my knowledge, were perfectly satisfied with regard to the genuineness of the manifestations, and marvelled at the degree of power and intel-

ligence exhibited therein. While at M mroe he gave many striking evi dences of clairvoyance, one of which I will

briefly mention. & man, well known to me, came into my oflice to consult with Mr. West in regard to some money that had been stolen from him. Mr. West described the person who took it, and gave the name, described the premises and the particular location of the money when taken: the time, manner, and all the attending circumstances connected therewith, as well as the motive, which subsequent investigation proved to be correct to the letter. Mr. West told how the money could be reclaimed. His directions were followed, and with the result predicted. The money had been taken by a married daughter at the instance of her husband, under promise that it should be returned or replaced before being missed.

The father had only to charge the matter home to the "wayward children," and elicited a full confession, which most strikingly verified Mr. West's prophecy. It was a great mystery to the "dear children" how the father could possibly become so well acquainted with all the circumstances of the taking before receiving their con-

One other phase of his mediumship is answering scaled, written questions, which I have never known him fail to do, and in such a manner as will carry conviction to the questioner, that the intelligence answering comprehends the question, and that, too, without the aid of Mr. West's eye, for he never sees the question until answered, and not then unless voluntarily shown him. Still another phase of his mediumship, is that of locating minerals, in which he has been quite extensively engaged of late. The locations made by him in the county of Greene, Wisconsin, so far as proven up at the time I last heard from there, show conclusively that he either has the power of looking into the earth, or that he receives sensations from somewhere, that enables him to describe the state or condition of things in the bowells of the earth, without the aid of the natural eye, for he does this before the earth is broken, and subsequent developments prove that he must bave had knowledge of the actual condition of things out-

side of his "natural" self.
I accompanied him one day when he made locations of lead for some parties, and it was easy to be seen that something or other affected a singulariv in passing over miceral grounds. and I could tell instantly when he was passing over a crevice, for he would jerk and twitch as chough he was not properly put together, and was going to be disjointed for the time b-ing, or all time I, of course, don't know how those locations will prove up, but at the time they were made, felt confident of their success and genuineness,—except in one instance, that of a Mr. William Parr, which was the last one made that day, and Mr. West seemed to be less "atfec'ed" by Mother Earth, and when I mertioned the matter to him, he stated that where the ground had been broken, crevices opened, and mineral dirt, &c, thrown to the surface, that the emanations from the mineral affected him more "generally" than when coming from crevices unopened,—that is to say, in the latter case it came in streaks, and was more spasmodic in its action upon him. The parties for whom he made locations in Greene Co., Wisconsin, are Jacob Jones, C. J. Simmons, E. T. Gardner (my father), and Willian Parr. P. O. address, Monroe. I give the names, that parties wishing to do so, can write and ascertain how the thing " pairs out" in those locations, none of which, however, have as yet been proven up, as I am Informed.

Being sanguine of the genuiness of the different phases of Mr. West's mediumship, and perhaps' a little over zealous in the matter, having received so much myself of a positive convincing character,—making the doctrine of spirit communion to me a knowledge more than belief, I deem it but justice to fall to give the names of the parties to whose loextons I have referred, as my experience in that line is simply no experience at all,—as I have never seen a location proved up,—and I wish to make no statements that I do not know to be true or have the best of reasons for believing. I do believe that Mr. West can and has made genuine mineral locations, but I don't know it except so far as above stated. Thus much have I said (and much might be said), in behalf of Mr. West as a medium.

At the suggestion of a few Spiritualists in Monroe, believing that it was but justice to Mr. West, and that our friends "out in the world" might know there was such a place as Monroe, Wisconsin, which if it be a subarban town and too far from Chicago to ever become a rival, yet where such persons as Peter West, E. V. Wilson, Maud (Barrack) Lord, Mrs. M. J. Wilcoxon, Mrs. Emma Jane Bolene, Miss Scoyal, and others have in turn found a welcome puo tempore, and could longer had they chosen to tarry. But the liberal element is sadly deficient for a village numbering five thousand souls. However, the numerous churches are continually civilizing our people until ultimately we shall be enabled to look through a glass not quite so darkly. Chicago, Ill.

AN IRATE NATURALIST.

The late Dr. N. W. Taylor, the noted New Haven theologian, was an obstinate defender of the literal interpretation of the six days of creation in the Book of Genesis, as against the idea of eix long periods of time which Pricessor Silliman advocated. One day Professor Silliman took Dr. Taylor into the geological cabinet, and confronted him with sundry trilobites in rocks of the lower strats, and said, "Now, Dr. Taylor, how did these once living animals get into this position, except as the rock gradually formed about them in one of those long periods?" "Nonsense, Nonsense!" answered Dr. Taylor. "Do you think that God, when he made the rocks, couldn't have stirred in these things just as easy as a cook stirs raisins into a pudding or cake?" Proffessor Silliman was so disgusted, that he put on his hat, without reply, walked straight out of the building, and did not say a word to Dr. Taylor for three weeks.

Keligio-Philosophical Journal

S, S, JONES,

SPIROR, PUBLISHE AND PROPRIETOR. Office, 187 & 189 South Clark Street.

BELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO JULY 23, 1870

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All letters and communications should be addressed B. S. JONES, 189 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

D. D. HOME, THE SPIRIT MEDIUM.

There is perhaps no medium now living, or ever dld live, that presesses such marvelous mediumistic qualities as D. D. Home, He seems to be adapted in every particular for those peculiar manifestations that are not only well calculated to convince the skeptic, but baffle the effects of the scientist to explain on any other hypothesis than caused through the instrumentality of spirits. He is not only a wonderful trance and test medium. but spirits are enabled to carry him through the themselves visible to mortal eyes. It is really wonderful how spirits can so act upon the ph organization as to increase its length several inches, and throw around it those electric currents that can protect it from the effects of fire. Mr.-Home can handle coals of fire, put a red hot iron on his tongue, thrust his hand or head into burning embers, and receive no i jury therefrom. Truly he is a remarkable man, one of the wonders of the present age, and in whose presence more remarkable manifestations have occurred than the world ever before knew. The manifestations at the "Round House" in Kansas, where there was not only talking in audible voices, but lectures, highly entertaining and instructive, - were given by spirits, using only the horn to assist in vocal utterance,-they were truly remarkable, but they do not equal those given through Home. Truly, he is a strange instrument.

Atone circle held at the Ashley House, England, loud raps were heard, the table vibrated, tilted and was raised into the air; then a spirit form was seen by the Hon.—reclining on a sofa: voices were teard, words half articulated, but sufficiently distirct to be understood. By this time Mr. Home had passed into the trance state, so often witnessed; rising from his seat, he laid hold of an arm chair, which he held at arm's length, and was then lifted about four feet off the ground; traveling thus, suspended in space, he made a circuit round those in the room, being lowered and raised as he passed each of us. The levitation lasted from four to five minutes. On resuming his seat, Mr. Hime addressed Captain-communicating news to him of which the departed alone could have been cognizant. The spirit-form that had been reclining on the sofa now stepped up to Mr. H. and mesmerized him; a hand was then seen luminously visible over his head, about eighteen inches, in a vertical line above it. His state then assumed a differ ent character, and a voice said, "He will go out of this window, and come in at that," The only one who heard the voice was the Hon.and a cold shudder of fear seized him, as the win dow was about eighty feet from the ground! Mr. Home now opening the window, was pushed out demi-horizontally into space, and appeared at the window of an adjoining room, eighteen or twentyfour inches open, through which he was advanced feet foremost. This was done twice. The circle being re-formed, Mr. Home addressed them on the wonderful power exhibited in spiritual manifestations. He then spoke of the principles of Trinity in Unity. At the close of his lecture, a cold current of air passed over those present, like the rushing of winds. This repeated itself several times. The cold blast of air, or electric fluid, or call it what you may, was accompanied by a loud whistle, like a gust of wind on the mountain top, or through the leaves of the forest in late autumn. The sound was deep, sonorous and powerful in the extreme, and a shudder kept passing over the party, who all heard and felt it. This lasted about ten minutes, at broken intervals. As each gust passed, a dove was seen to move slowly over their heads! All were much surprised, and the interest became intensified by the unknown tongues in which Mr. Home now conversed. Passing from one language to another in rapid succes-

slon, he spoke for about ten minutes. The New Life alluding to Lim says: "It was Alexander Dumas who introduced Home to Count Koucheleff. Dumas was paid largely to visit St. Petersburgh, in company with the count, and then write one of his exciting, sensational novels-giving a picture of Ru-slan life, that was to be published in a review which the Count con templated establishing. Home was persuaded to

accompany them-and soon the Count became greatly attached to him ; he never seemed to weary of the society of this wonderful youth, who was apparently as familiar with the world of spirits as with the scenes of earth. Home had been but a few months in St. Petersburgh when he married the Count's sister, a beautiful girl with the dowry of a princess. In about a year she gave birth to a child-and so distinguished was the position of this noble family, that no less a personage than the Imperial Czar was deemed worthy to stand a godfather to this infant.

Count Koucheleff was reckless in his waste of money. His income was estimated at \$400,000 gold per annum, yet he became so hopelessiy embarrassed that he was compelled to reduce his expenses to only \$100 per day.

At the death of his brother he was again on his feet, but this time with an increased sum at his disposal; \$600 000 being now the proper limit of his expenditure.

The recent demise of this wealthy nobleman leaves an immense estate descending to Home's only child.

How much more wenderful than the wildest

tales of romance have been the experiences of this A poor apprentice boy when his mediumship was first discovered, he soon had friends gathered

around him, until at length he became a special favorite in certain circles of Boston society. Visiting Europe without, as we have been informed, the use of a single introductory letter, he became the associate of nobles, the husband of a princess. Domiciliated for some time with the Emperor of France, he won the good will of the Empress, despite her religious bigotry, and he now

stands, in his varied experiences and the phenom.

ena which surround him, the marvel of the age."

"YE MUST BE BORN AGAIN."

Taking a morning walk a few days ago, our attention was attracted to an advertisement posted conspicuously on the fences and sides of trees, stating in significant language, "Ye must be born again!"

Supposing it the device of some charlatan. who desired to decoy us into reading an advertisement offering for sale some nostrum to cure disease, we passed on, paying no attention at first thereto; but the same placard occurring so frequently, we were induced to stop and determine the nature of these mysterious words. "Ye must be born again," when to our astonishment, we found it was the caption of a tract | rublic. issued by the Young Men's Christian Associa-

The idea is one that the various orthodox churches tenaciously adhere to, and at once places those who do not desire to pass through that trying ordeal again, in a peculiar position. We would not ridicule this eccentric notion entertained by the churches, still we cannot underetand the course to pursue in order to arrive at the desired result.

Topsy, who figured so conspicuously in Uncle air, elongate his body, and in his presence make Tem's Cabin, "never was born," hence she could not be born again, therefore, would be

> It is amusing to us to see some individuals after they have been, "born again." Their visage has a more solemn expression; they scrupulously keep the subbath; ask God to bless the tood prepared for their use; and pray regularly night and morning. We think it essential for some men to be "born again,"--just as essential as it is for them to put on clean linen on Surday morning.

> The first time you are born, you require a doctor of physical ills, the next time, a doctor of sculs. The first time, you are not aware that you have passed through such a wonderful metamorphosis,-indeed you are not cognizant of having been born at all until six or eight years after the event occurs.

The second time you are born, you must necessarily have a doctor of souls to attend you and administer the agent essential to make the trip safely and easily. The only remedy he uses is the "Blood of the Lamb," of which he is supposed to have an inexhaustible supply. This sometimes is applied externally, at other times internally, while in rare cases, it must be administered both ways. The first time you are born, the doctor of physical ills does not have recourse to that remedy, for it is used exclusively by the doctor of souls.

This being "born again" comes under the head,-improperly perhaps,-of "Evangelical chatetrics," and was instituted to promote the growth of the church, for he who is "born again," glides into it as naturally as a fish into

This second birth is many times attended with great difficulty, on account of the chatringtions that occur, caused by the hardness of the human heart, and were it not for the "Blocd of the Lamb," it would have to be dispensed with altogether. This "Blood of the Lamb" has been patented by the churches, on the principle that the right of discovery entitled them to that privilege, and no one but doctors of souls are entitled to the inestimable privilege of using it. Some men can be "born again," if one drop of this precious blood be rubbed on the region of the heart, or applied as a poultice to the ton of the head; some, however, require at least a quart, while in extreme cases at least one barrel is necessary in order to produce the desired ef-

The doctors of souls, then, have an important mission. The second birth is in their hands, and its success depends altogether on their skill inapplying the remedy at their command. However, the remedy would be perfectly impotent, did they not pray long and fervently for it to have the desired result.

If you have never been "born again,"-never passed through this pleasing ordeal,—it would be well, especially if you possess an investigating turn of mind, to call to your aid a doctor of souls. It is not only necessary for you to partake treely of the "Blood of the Lamb," but it is essential for this doctor of sculs to take you by the hand and lead you into the water, and | building up humanity can have a comfortable in the name of the Father, Son and Holy Ghost, cover you with the aqueous element, fee of charge."

When you emerge therefrom, the umbilical cord of sin has been severed; your heart which was as black as the ace of spades, is now as white as snow, and you will appear altegether lovely. You may have reduced some fair and confiding girl; you may have stolen, murdered, lived licentiously, and been one of the worst of characters in all respects, but now, presto change! you are as pure as an angel, and fully prepared to walk that straight and narrow way that leads to life

This second birth, then, is an important one. We really believe that one of these doctors of souls could take the most desperate and hardened villain in the world, and through the instrumentality of prayer, aided by cold water and the "Blood of the Lamb," make him an angel of light. Doctors of physical ills obtain their diplemas from schools of medicine; but dectors of the soul have their authority to act direct from Gcd himself. They obtain all their prescriptions from the Bible.

There is no disease of the soul that these reverend dectors cannot cure. They are cm nipotent, as it were, when contending with those awful diseases which are guawing on the vitals of humanity, and destroying the fine prospects of the world.

The ideas entertained by the various orthodox churches, are really no more consistent than those entertained by the Hindoos or Chinese, and really we think the views of the latter entitled to the most credit. How absurd the idea of a "change of heart," "vicarious atonement," "eternal damnation," and "personal God." Such extremely absurd notions should only be held up to ridicule.

THE SPIRITS AT HOME.

A New York Press Seance.

Spiritualism is gradually making encroachments on all conditions and phases of society, and where ever it finds lodgment, it never relaxes its hold. The fact that the reporters of the New York press could be induced to attend a spiritual scance and make a favorable report thereof, speaks volumes. in favor of the rapid growth and advancement of our cause. The admission that there could be no "chicanery or collusion," shows that the manifestations were genuine, and the favorable reports given by those present, were eminently well calculated to excite the attention of the thinking

Before two more years shall have passed away, ministers of the gospel will, like the reporters, attend diff erent scances together, for the purpose of witnessing the phenomena, and they will be compelled to repeat also, that they could detect no chicanery or collusion.

Tre following is from the New York Herald:

Mrs. Margaretta Fox Kane invited representatives of the leading city journals to her rooms in Thirty second street last evening, for the purpose of witnessing and testing certain spiritual phenomena. In compliance with this invitation, three gentlemen of the press attended last evening and met a small party of ladies and gentlemen, who eat around a plain table, going through the usual formula needed for communication with the Spirit World, and with results that were satisfactory to all the requirements demanded by any reasonably skeptical mind.

Mrs. Margaretta Fox is one of the Fox sisters known in connection with the "Rochester rap-It will be remembered that it was then pings.' It will be remembered that it was then canned that the Rochester chudien from their infancy had a faculty for being followed by noises that resembled raps, and which were afterward developed by slow degrees into a system of commurication by which communion with departed friends might be obtained.

Last evening it was fully proved that there could be about the phenomena developed last night no chicanery or collusion. The three gentlemen of the press were intormed of certain events in connection with relatives, which it was not only Los possible for the persons present other than the questioner to have known anything about, but of tacts that even the questioner himself was unconscious of until they were brought to his mind by the spiritual communication.

For example, one of the reporters present re-marked that he had heard some bad news the previous night, and the spirits on the knocking immediately spet out the Unristian name of his uncle, the place whole he lived, and the month and the year of his death. Before this was done, Mrs: Fox was impelled to write a "spirit" note in which a communication was made from the reporter's uncle. The reporter referred to then stated that he had heard on Tuesday night that his uncle was in a railway accident, was injured, and it was teared fatalry, but he had not neard whether his uncle had died or not. He said he should telegraph the next morning and ascertain the correctness of the spirit communication. The phenomena elicited by the questionings of the two other representatives from the newspaper, were equally remarka-ble, and equally incapable of being explained by the ordinary or normal modes of communication, by science, art or anything of the earth, earthy. The entire party separated about 10 o'clock, lost in wonder and speculation.

MUSIC HALL.

Great interest is still manifested in the lectures of Emma Hardinge at Music Hall. She seems to have an inexhaustible supply of ideas. which she clothes in the most beautiful and attractive language. Long may she live to give expression to the truths of the angel-world, is the prayer of every true Spiritualist.

Report from Austin Kent.

BROTHER JONES :- I have to report since my last two months, the sums following: From 'Name not to be given,"..... Ward E. B. Reese.....

For which I renew my thanks. Austin Kent. Stockholm, N. Y., July 10th, 1870.

J. WM. VAN NAMEE.

This distinguished speaker and trance medium has left Elmira, and is now at Brooklyn, New York. He expects soon to locate in the oil re-

Daniel Dillon, of San Jose, Mason County, Ill., desires some good test medium to give him s call whenever convenient. He says:

"On the route between Chicago and St. Louis, it is as near, or nearly so, to come by San Jose as to go by Springfield. Any medium who is capable of place to rest and refresh themselves at my house

HEAVEN.

Oh! heaven is nearer than mortals think, When they look with a trembling dread At the misty future that stretches on, From the silent home of the dead.

'Tis no louely isle on a boundless main, No brilliant but distant shore, Where the lovely ones who are called away Must go to return no more.

No, heaven is nearer us; the mighty vell Of mortality blinds the eye, That we cannot see the angel-bands, On the shores of eternity.

The eye that shuts in a dying hour,
Will open next in blies;
The welcome will sound in the heav'nly world. Ere the farewell is hushed in this.

We pass from the clasp of mourning friends To the arms of the loved and less; And those smiling faces will greet us there Which on earth we have valued most. Yet oft in the hours of holy thought,

To thirsting soul is given
That power to pierce thro' the mist of sense,
To the beauteous scenes of heaven.

Then very near seem its pearly gates, And sweetly its harpings fall. Till the soul is restless to soar away, And longs for the angel's call.

I know when the silver cord is loosed, When the veil is rent away, Not long and dark shall the passage be To the realms of endless day.

BELVIDERE SEMINARY.

The Anniversary Exercises of the Belvidere Seminary, located at Belvidere, New Jersey took place on the 21st and 22nd of June. The cccasion was one of unusual interest

The entertainment given by the Literary Socleties, was a brilliant affair, and gave great satisfaction to a large and intelligent audience.

The Commencement Exercises, consisting of music and essays by the young lady and gentieman students, were highly interesting, showing the progressive spirit of the age, and the liberal character of the Institution. The closing address was given by Mrs. Elizabeth Cady. Stanton. The subject was the 'Education of Girls and Boys". She spoke for nearly two hours, and her words of wisdom and truth called forth repeated and loud applause from the delighted audience. After the address, a reception was given to the honored speaker, and a band being in attendance, music and dancing added zest to the occasion, and made it one which will long be remembered by the students and guests assembled at the Belvidere-Seminary on that beautiful summer evening.

We may add in conclusion, that the school has been unusually prosperous this year, and as this is one of the most liberal institutions in the land, knowing no distinction of color, caste, or sex, but looking solely to the interest of one common humanity, which it seeks to serve and elevate, it is hoped it will continue to prosper for many years to come.

The next term commences on Wednesday, September 14th. Advertisement will be found in another column.

THE LYCEUM.

The fifth annual picnic of the Chicago Progressive Lyceum came off on Tuesday last, and was truly another occasion of joyous festivity. The day appointed for it, as if the very God of the sunshine and the rain was in its favor, was one of the most delightful of the season, and the little army of progressive soldiers' with their waving banners and joyous faces, under the guardianship of their respective leaders, looked verily like a heavenward marching army; their numbers accompanied by their papas and mamas, together with sympathizing friends, requiring the capacity of a large train of rail road cars to convey them to the "Sharp Shooters" newly fitted up and beauti. fully prepared grove, situated fifteen miles southwest of the city, where during the day the festive harps were played, and the immortal friends and teachers came through their media with their cordial salutations and blessings, causing all hearts to rejoice and truly feel that it was good to be

SOLOMON AND MARY JEWETT.

The above named remarkable healing and test mediums, are now located at Detroit, Mich., where they contemplate remaining through the summer and fall. Bro. Jewett informs us that his wife is a medium of rare powers and many phases. We hope they may be able to give entire satisfaction to the investigators at Detroit and elsewhere, and that their reward may be equivalent to the good they may do.

Stephen M. Braman writes to renew his subscription, but fails to give his address. Will others who contemplate writing, please take notice.

Great Mass Meetings. Having been appointed Missionary Agent for

Wiscontin at the last Spiritualist Convention held at Sparta, we propose to the Spiritualists generally. that several great mass meetings be held at first in different parts of the state, in groves and halls, during July and August, conducted on a scale that shall command public attention and awaken the most practical co-operation. The very best talent can be engaged to assist in this work. J. M. Peebles has just returned from his successful labors in Europe, bringing to us the good news of Sphilualism in the East, and will co-operate with us in these meetings. Parties wishing for such services, inquiring as to expenses, time of meetings, etc., will please address me immediately. Glen Boulsh, Wis., July 11th, 1870.

DR. S. A. THOMAS.

The above named brother, who is now in the lecture field, and authorized to solemnize marriages by Letter of Fellowship from our Brethren in Minnesota, gave us a call while en route to Indiana. He speaks well of the rapidlyspreading principles of our philosophy in Minn. We trust that the Doctor's mission as a healer and lecturer will be duly appreciated wherever he may go. He will answer calls to lecture anywhere in Indiana. Address until the 27th of August,"Greensborough, . Indians.

Zhiladelphia Department.

BY..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtain ad at wholesale or retail, at 634 Bace street, Philadelphia.

The Weather.

In the vicinity of Philadelphia during the months of May and June, we have had what seemed to be a superabundance of rain, while we hear that there has been almost a panic among the farmers of England and France, and perhaps other European countries, and on this continent there are sections where there has not been the proper quantity of rain to bring forward vegetation to its fullest extent. These are suggestive facts to man as God's interpreter of the laws of the universe.

A friend remarked to us that it was "not half so marvelous an idea, that man should regulate the meteorological conditions of the atmosphere, so as to prevent or produce rain as it may seem desirable, as it would have been thirty years ago, to assert that man should lay a cable through the ocean, and speak from continent to continent."

In the progress of discovery in various fields of nature, it seems to us that meteorology has not had its fall share of attention from scientific observers. We know from actual observation. and experiments, though this may not have been the primary object, that we can produce rain ... After every great fire, and also after every severe battle, in which there was necessarily a great disturbance of the electrical and magnetic conditions of the atmosphere; we had rain sometimes extending over large sections of the country, and continuing for a long period. Here we have a key to the methods of producing rain. The fact that when there is an abundance of rain in one section, there is a deficiency in others, would seem to indicate that the atmosphere had a certain and fixed capacity to hold moisture and produce rain, and the probabilities are, that if in those regions where there is not sufficient rain, if artificial means were resorted to produce it, we should not have occasion to complain of too much rain in any section.

Man, as the vicegerent of God and the interpreter of his laws, is placed in this life subject. to the influences of nature around him, and whether they produce pleasurable or painful sensations, one of the objects is to educate him by drawing out his faculties. All the developments of arts and sciences, and the discoveries which have so beautifully marked the progress of the race, have been in the direction of regulating and controlling the forces that operate in

the elements around us.
The distinction between the civilized and savage races is marked on the external plane by these discoveries and inventions which operate directly and indirectly upon all conditions of life, and are the means of elevating the race.

As all the forces in nature are spiritual, so when our own forces which are spiritual also, are better understood, we shall be able to appreciate these better, and to control them, and bring them into our service.

It is a pleasant thought for the future of this world, that as man realizes more and more fully the idea presented by an ancient writer, that he was designed to have "dominion over" all things, that life will become far more important. n extension of our powers in al tions, there will be a yast-increase of happiness here on earth.

This earth may be made so beautiful that we will not feel as now, that it is necessary to migrate from it, in order to obtain a heaven adapt-

ed, even to our present wants. Man's spiritual power directed in proper chanrels, will make the wilderness blossom as the rose, and the earth shall become a beautiful garden, in which mankind shall enjoy a degree of happiness, far beyond any thing which you now conceive of. Let us, therefore, hall every grand discovery as leading in this direction, and work on for the good time coming.

If the energies which mankind have devoted for strife and sectarianism, and ambi ious desires tor preferment, were all turned towards the development of valuable knowledge, we should much sooner real ze those things which now seem to most persons as dreams; but there are no dreams to the truly spiritual mind, all are realities, and marching up the pathway of progress on the solid and substantial basis of fixed and unalterable facts. The race shall move on, and each revolving year find it wielding powers that had hitnerto been unknown to man. Let us then work on for the good time coming, and we shall realize that it will cast the halo of its life over the present.

Initials.

Every one must admire the boldness which was manifested by Charles Carrol, when he signed the Declaration of Independence, and some one remarked that, as there were others of the same name, he might escape, if the rest were hung as traitors -without lifting his hand from the paper he wrote, "of Carrolton."

In this day, and especially among Spiritualists who recognize the right of woman to do any thing, or till any position God hath given her a capacity to,-this must be the measure for all things as well as beings.

The time was in the history of the race, when but very few of the men had names, and one name was sufficient to distinguish them from the common people,—the masses had no names. In some countries to day, among the aristocratic classes of Europe, persons have quite a long list of names, although they seldom use more than two or three.

Our object, however, is to call attention to the importance of using such names as will clearly indicate the party designated. It is not uncommon for men and women to use 'only the initial letter or letters of their names, and in such cases, we are unable to distinguish the sex of the individual.

Some persons have received names which they dislike. We knew a man who studied medicine, in order to obtain the ordinary prefix of doctor, because he disliked the name his parents

had given him,—namely, Abednego.

Every individual should be willing to assume the responsibility for all their acts. One of the greatest curses of city society,—is the floating population, often under assumed names, and entirely without the social and moral restraints and responsibilities which belongs to those who are known in the community. Men and women. in order to obtain self-respect and the respect of others, must always act in a manuer that is free and open, and does not require concealment. We can not respect the writers of anonymous letters, and we always teel more interest in reading articles from writers whom we know. In the reports which are sent to the JOURNAL of the Spiritualists of various sections,—it is much more interesting to have the names in full, so that we may recognize the sex of the persons. In the reports from the various societies over the country, the same is the case, and as Spiritualists have uniformly declared in favor of the equality of the sexes and the right of woman to

all positions, -- in these it is more important. In order to bear our testimony to this truth, we should always give the names in full, so that every one who reads may know just how this

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footed maiden,
footed maiden,
footed maiden,
Eves filled with lurid light;
Her body bent with sicknes, her lone heart heavy laden;
Her home had been the roofless street,
Her day had been the night:
First wept the angel sadly—then smiled the angel gladly,
And caught the maiden madly rushing through the

And caught the marger many rushing through the open door:
And I heard a chorus swelling,
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of which are those faculties of the mind known as the five senses.

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Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge; e.g., if, on travelling through a forest the first time he sees a great many trees atanding upright and a few lying down, great many trees at anding upright and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and life-like, much like those yet standing which other works. own looked freeh and life-like, much like those yet stand-ing, while others again, were very much decayed. His con-clusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen

those trees had long since failen, while others had fallen but recently.

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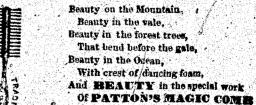
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CHICAGO JULY 23, 1870

THE GOOD OF SPIRITUALISM. A Remarkable Visitation of A Spirit to his Wife. FACT STRANGER THAN PICTION.

The question, "What good has Spiritualism done?" is not unfrequently asked by the bigoted adherents to old theological and mythological dogmas of the present and past ages,—a class of people who live in the dead past,—who feel that their gospel plan of salvation is a finality,—that the Bible is really the word of God, and that it must be accepted, no matter what men may know in this age, or what science may have revealed to the contrary. These bigoted religionists have flourished in all ages of the world, of which we have any history, and have been found arrayed against every new discovery in science, that could not be made to square with what they are pleased to term "revealed religion,—"the "Word of Gcd,"— resting upon the inspiration of the past, and ignoring the inspiration of the present; and while they fail to noint to the abrogation of a single one of nature's laws, yet they claim that inspirations and. miracles ended with the dispensation of Christ upon earth; while the Bible declares that the laws of God are unchangeable—"the same yesterday, to day and forever;" and Christ declared that, "greater things than these shall ye do, because I go to my Father."

Thanks to the superior intelligence of the people of the nineteenth century, these dogmas have been obliged to give way before the everonward march of science, free thought, and the good common sense of the people, until there is nothing left to their adherents but a mere form of godliness, without the power thereof.

When Bishop Hopkins, of Vermont, saw that the science of geology was fast undermining the mythological fables of the dark ages, he came boldly to the rescue, and published a voluminous work, in which he attempted to make geology square with the Bible, and in which he has manifested a zeal worthy of a better cause; and although rendering confusion worse confounded, he is accepted without question by theologians, who with one accord shout amen,-let Bishop Hopkins be true, though all things in nature declare him false; but no sooner is one question settled to their satisfaction than another arises, equally destructive to their views and teachings, and to which they give battle. Thus every new revelation or fact in science is compelled to run the gauntlet of bigotry, superstition and ignorance, manifested by those who profess to be the followers of Christ. put who neither acknow: eage his hower or bigg tice his precepts.

Christ spoke of these latter days, in which signs should be given, and wonderful things revealed to all nations, tongues, and people, foreshadowing the coming of his kingdom upon earth,-a time when none should cry, Lord. Lord, for all should know him, from the least even unto the greatest.

The first of these stepping-stones, tending to prepare the way of the Lord in the minds of the people, was mesmerism, and psychology followed closely in its train. These have fought their way through, and have taken rank with other established sciences. Next came clairvovance, which has been accepted also: psychometry follows, then the gift of healing by the laving on of hands, speaking in unknown tongues. and divers and sundry gifts too numerous to mention, all of which were opposed in turn by religionists, who, when unable to explain the various facts and phenomena, cry out, "What good has it done?" while at the same time they are fearfully conscious that the cloud which, when first discovered, was no larger than a man's hand, has overcast the heavens, and from which are pouring floods of truth which are fast washing the sandy foundations from be neath their temples. Some see the walls crumbling, and fire to the devil for succor; others shut their eyes that they may not see, and stop their ears that they may not hear, and hence are ignorant of what is transpiring in their very midst. S) blind and deaf are they, that we often find those who proclaim, and seem to believe, that "Spiritualism is dying out!"

There is still another class of self-deluded mortals, scarcely less to be pittied, who professto be Free Thinkers, apparently eager to investigate the Spiritual phenomena,—are not afraid. knowing (as they think they do) that the phenomena "can all be explained upon scientific principles," but who fail to bring any science to bear upon its solution. Such persons, on entering a circle room, or in coming into the presence of a medium, for a private sitting, will invariably impose their own conditions upon which spirits shall manifest their presence, besides rendering themselves so positive as to preclude the possibility of a manifestation in their behalf; such are they who are "left to believe a lie, that they may be damned."

There are many prophecies and sayings in the Basle, which are not only truthful, but which have a reculiar significance and application to "these latter days," this nineteenth century, in which we are most happy to have a concious existence, and we trust that we are ever ready to meet the Lord of Truth as often as he may present himself. We have our lamps trimmed and filled with oil, and have long since entered the temple in which the feast is spread, and oftin wish that the great multitude of famishing outsiders, who seem content to feed upon dry husks, might be induced to come in and partake with us. We are wont to obey the Say. ior's command to his servants, to go out into the highways and hedges, and compel the poor starving creatures to come in to the feast | Della's eldest sister, Evangeline, is more thor-

-"to become wise unto salvation,"-but we are surrounded by legions of angels, servants of the Lord, whose special mission it is to perform this work, and through whose instrumentality many poor suffering mortals are compelled to come in, and who afterwards thank God most fervently for the feast they have enjoyed. -that they have thus been brought from darkness to light, from the bonds of bigotry and priestcraft to the light of divine truths.

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."—Isa., chap. 55, ver. 8, 9.

The avenues to human hearts are many and various, and angels visit them,—take up their abode there, and manifest their power where least expected. The widew and fatherless are thus visited and comforted by ministering spirits. A remarkable visitation of this kind recently took place in our presence, and as it is always our greatest pleasure to record such, we here give it for the benefit of our readers, and especially for the benefit of such as are anxious to know what good Spiritualism has done; and in order to give a tithe of the good it has done in this particular instance, we must necessarily give a brief sketch of the parties concerned; and for prudential reasons must assume names of persons and places in our narative of a

FACT STRANGER THAN FICTION.

In the year 1845, in the pleasant village of Eden, in the State of Wisconsin, Della Colton and Willie Newton, aged respectively, seven and ten years, were often seen walking hand years, and suffering untold agonies. in hand to and from the district school, seemingly totally oblivious of everything save the beau ideal,—the Idol which each held by the hand, Through the windows of those two loving, steadfast souls, could be discovered a deep, fervent, and abiding affection, which might be traced far, far back in the distance, till seemingly lost in the infinite source of all pure and holy love and affection.

So entirely devoted to each other were these bright and beautiful children, so fervent and untiring were they in their attachment and efforts to contribute to each others' happiness, that for miles around, it was a common remark among the people, "How Willie and Della love each

They were always found in each other's company when consistent. Thus years sped on, their attachment growing stronger with each succeeding month and year, until, when they were sufficiently advanced, the parents of each, sent them into an adjoining county, to an academy of some note, to complete their education: thus their intercourse was uninterruptedly continued through three years of academic life, at the close of which they returned to their native

Della Colton had now become a beautiful and accomplished young lady of eighteen summers. William Newton had attained his majority, was a young man of commanding appearance, possessing remarkable intelligence for one of his age and experience in life, and whose soul was ever filled with generous impulses which endeared him to all who knew him.

Soon after their return from school, a clergyman was called to pronounce a marriage ceremony,-to proclaim them one whom God had made one from their inception; and a happier. and more harmoniously-organized couple, it is seldom, if ever, the privilege of mortals to behold. Would to God such unions were more common. At the termination of one year of married life, they were presented with a fine boy, which served if possible, to increase their happiness still more.

At this time (1862), there was an urgent call for volunteers to suppress the rebellion. The whole country was aroused to the importance of sustaining the government. William's patriotism knew no bounds, and without stopping to count the fearful cost of a separation from his family, he enlisted in the 18th Wisconsin Regiment. He could not bear to see his friends and acquaintances enlist and he remain at home. Della not only did not complain at this too hasty decision, but like a true, self-sacrificing woman, bid him God speed, cheerfully consent ing to make the sacrifice of her very dear husband, for a time at least; and accordingly he, in company with Della's brother, and others, entered upon active service.

Some six months later, the company to which he belonged were marching to Dubuque, Iowa, where a few of the soldiers were to be discharged on a thirty days furlough. William despatched the glad tidings to his wife, naming the day that he would be home, but unfortunately while on the march, he had an attack of pleurlsy from which the army surgeon thought he would soon recover, and accordingly he was left at an humble cot by the roadside, with instructions to follow on by stage the next day. But ere the morning dawned, William's spirit had taken its flight in advance of his body to his heaven, the home of his beloved wife, in Eden, to prepare her as best he could, for the terrible ordeal which awaited her, and it so happened, that on the day she had expected his return in health to greet her, his lifeless remains were borne to her

No language could fitly portray the scenes following. Suffice it to say the shock was so severe as to render her insensible for nearly forty-eight hours, during which time her friends almost despaired of her recovery; and ever since that time, she has mourned as few ever mourned the loss of a dear friend, and like "Rachel weeping for her children, refused to be

comforted, because they were not." Della could not be comforted. Nothing short of a promise direct from her Lord and Savior Jesus Christ, in whom she believed, made to her nersonally, that her husband should be restored to her again, could have brought any relief to her stricken heart. But that the Lord has been merciful and gracious unto her, even as unto Rachel, the sequel to this narrative will show.

oughly individualized than any of the rest of the Colton family. She is noble looking, of full womanly development, graceful and symmetrical in form and feature, giving evidence of much power and endurance; possessing any amount of good common sense, which is particularly manifest in her having given full scope to the inflation of her lungs and expansion of her waist, permitting a natural and healthy growth of her person, as nature designed. She is noble. generous, and kind-hearted, having a mind to appreciate the good and the true, yet possessing much more of that dash and love of adventure than Della,—that peculiar characteristic which a Down Easter would call "pluck." She married quite young, and went by the overland route to San Francisco, on horseback, for a bridal tour. Her husband engaged in business there, where they remained fourteen years. She, having lost her husband, returned to the home of her childhood, by the Panama route; and, passing through Chicago last November, while the Davenport Brothers were holding seances at Library Hall, she resolved to witness the manifestations of which she had heard so much. She accordingly attended the seances several evenings, and became thoroughly convinced of the fact of the immortality of the soul. She subsequently called at our office, subscribed for the Journal, supplied herself with Spiritual books, and went on her way rejoicing, not only in her own salvation, but in the hope of being able to enlighten the minds of her parents. brothers and sisters, and, above all, to send some ray of light into the soul of her pet sister Della, who had been mourning for eight long

On her arrival home, she related her experiences with the Davenports to her heart-stricken sister, who could but hope it were true that spirits could return from "that bourne from which (as she had been taught from early childhood) no traveller e'er returns."

She sincerely hoped her sister, whose word was law upon every other subject, had not been deceived in this; for this, more than any other subject interested her. Could she have but the slightest evidence that William was near her. she could cheerfully bear all the burdens of this life, and wait patiently and hopefully for the time when she should embrace him in the next; but, alas! she feared this doctrine was too good

Evangeline's zeal in her sister's behalf knew no bounds, and she was determined that she should know the truth. E. V. Wilson being under engagement to deliver four lectures in an adjoining county in the month of December, she determined to improve the opportunity; and accordingly, when the time arrived, she took Della in a carriage, and drove out, to attend the lectures, in hopes of getting some test that would open Della's eyes and increase her faith in this to her, very mysterious and uncertain subject. The lectures were a success as usual, and tests given of the most marvelous character,-and, although she got nothing in the way of a test that was personal to herself, yet she got many new ideas respecting the philosophy of spirit intercourse, which rendered it far more probable to her that it might be true,—and from this time she became more hopeful and cheerful. She read all the spiritual papers and books she could obtain, and delighted to revel in the thoughts presented by various authors. From this time the scales began to fall from her eyes, the old theological bonds became relaxed, and she found herself in a new sphere of life; new thoughts would crowd into her mind, and strange emotions thrilled her entire being, until she became, as it were, a new creature. Old things seemed to passaway, and all things became new; but there was one thing lacking; the great desire of her heart still remained unsatisfied, and must so remain until she could get some communication from her dear husband.

Thus matters stood until the 15th of June. when the time having arrived for Evangeline to return to San Francisco, she bade adieu to ber friends and started for Chicago, determined to spend a day or two here in efforts to get some tidings from Della's husband. She called at our office to make inquiry about mediums, and was not long in becoming satisfied that the muchdesired end could be attained; and she very wisely concluded that she could not do a greater missionary work, than to remain here a week longer than she had intended to do, and send a telegraphic dispatch to Della to come immediately to Chicago. It is needless to say the summons was promptly responded to, and within twenty-four hours Della arrived, and mediums were visited with good results; but the nearer she seemed to arrive at the full fruition of her heart's desire, serious doubts would interpose, rendering her very unhappy; and we suggested that before they proceed farther, they visit Mrs. Orin Abbott, a developing medium, knowing that should Della be, at all susceptible to spirit influence, she might get the most satisfactory tests through her own person. Mrs. A. possesses extraordinary powers as a developing medium,—it is a rare thing indeed to sit under her influence, without being developed in some one or more phases of mediumship, in from one to three sittings. Mrs. Abbott was accordingly visited, and Della took her seat with mingled emotions of hope, fear and dispair, which gradually gave way however, and a quiet passive state of mind immediately ensued under the magnetic influence of the medium. It was soon discovered that success would crown her efforts, for within half an hour she experienced some very atrange sensations stealing over her vocal organs, and soon she became powerless to utter a word, yet, as she afterward said, she retained her consciousness perfectly. A second treatment was given on the following day, when "Willie" got control of her vocal organs almost entirely; so much so indeed, that notwithstanding she remained entirely conscious, and knew all that was transpiring around her, and sensibly felt the presence of her husband, she could not manifest the least emotion on her own account, nor

ry, she was made to caress herself, and speakher own name, coupled with such endearing words as, "My own dear Della," &c., &c. Having been informed of the success of Mrs. Abbott, we called on Della and Evangeline in the evening, to congratulate them upon their success; and while conversing upon what had transpired in the afternoon, we discovered that Della's head drooped, that she commenced manipulating her throat, and seemed to be strangling, or suffocating, groaned, and seemed to be in distress, so much so, that Evangeline became alarmed. We bade her be passive and quiet awhile, and before the expiration of five minutes, the spirit of her husband had gained full control of his dearly beloved Della, greeting her in a manner that beggars all description. Such tender careases as he gave her with her own hands, and such endearing words as he showered upon her, none but William Newton could have uttered.

Immediately succeeding this was an invocation to the Great Giver of all good, for the inestimable privilege he then enjoyed. It seemed to him that so great a blessing could have been vouchsafed from none other than the source he was then addressing. He seemed entirely overcome with thankful emotions, that the door had been thrown open which never again could be closed,—that he had now gained an advantage through the mercy of an all-wise Providence. and that a re-union had thus been effected which must endure throughout the endless ages of eternity. He had entered the inner courts of heaven where he might dwell, and go and come at will. Such gratitude to God as was expressed through those lips we never heard equalled and never expect to again on this side of time. Next came Evangeline's turn to receive a blessing, and expressions of the deepest gratitude for her aid in bringing about such a glorious result. Truly she realized then as never before, how much more blessed it is to give than to receive; and yet this was not all, for Evangeline had a most satisfactory and reliable communication from her husband. The control lasted more than an hour, and was the most affecting scene we have ever winessed. The great singularity of the manifestation was, that Della was perfectly conscious the whole time, drank in every word not only, but experienced the thrill of joy which pervaded her husband. He needed no outward expression from her, for he knew her every thought and feeling, and such as 'no language known to the denizens of earth could fitly express. She made the most strenuous efforts to speak his name, and answer him, but was powerless to utter a word, or to control the movements of her hands, which would constantly pat her cheeks, and smooth her hair. He spoke of their dear boy (now eight years old), and gave directions and advice as to his management, and future training,-and finally. of that terrible ordeal which both had to pass through when his mortal remains were brought to her door,—that he had preceded the body, and did all in his power to prepare her for that terrible trial. He had kind words for all the friends and relatives at Elen,-deeply deplored their state of mental darkness, and bondage to a false philosophy, and a false religion combined,—gave instructions how to approach them, and lead them into green pastures and beside the still waters of life, that are real and easily accessible, that they might rest, and find peace in the knowledge of a truth that would make them free indeed; he also spoke in glowing terms of the beautiful home he was preparing for his dear wife, and begged her to have less care about his burial place, for he was not there.

We have had a very extended intercourse with the denizens of the spirit world,-have enjoyed extraordinary advantages of spirit communion, but never witnessed anything that would at all compare with this hour's experience.-Not that the manifestation, in and of itself was of such an extraordinary character, but all the circumstances taken together, and being in sympathy with the suffering of the persons directly interested, rendered it a scene of peculiar interest, and one which can never be effaced from

memory's tablet. While sitting as a silent spectator of such a scene, which came so unexpectedly, we were never so filled with gratitude to God for the great blessing of Spiritualism as upon this occasion,-never had such a realizing sense of the importance of its mission and office to both mortals and immortals, -- that God is love, -- that love is heaven,—and that the souls of mankind encompass all; and when asked what good has Spiritualism done, we can point to this one in stance as of more value, and outweighing all the good that the Christian world (so called) has ever been able to accomplish through their many and varied systems of belief and teachings. By it the immortality of the soul is proven, -- all necessity of faith is removed,-by it we know the Lord liveth, and that through just such instrumentalities as these, "All shall know Him from the least unto the greatest." We see the time rapidly approaching when manifestations of spirit presence will have become universally prevalent, when spirits shall walk the earth, and hold sweet communion with their friends as familiarly as did Jesus with his desciples, while his body yet lay in the tomb. The law governing such resurrections are the same to-day as then, and shall be forever more ; -and just such resurections and ascensions will ere long be of common occurrence. Jacob's ladder will have been let down to earth, on which angels (ministering spirits,) may descend and ascend at will, and then shall those to whom death is the king of terrors, proclaim their victory over it. and with all the calmness and serenity, and triumph of one having passed the much-dreaded ordeal, ask,-"O! D:ath, where is thy sting? O! Grave, where is thy victory?"

: Up to the time William Newton enlisted in the service of his country, neither he nor Della had known sorrow or suffering. Both having been born of well-to-do parents, they had no lack of the necessaries of life,—their physical speak her husband's name,—but on the contra- | wants were all supplied; hence their affection-

al natures were left to a free and full development; not even a thought of jealousy could enter their hearts to mar their happiness; they lived in their affections, which in either case were well bestowed and fully appreciated. Thus their lives had been of such uninterrupted bliss as seldom falls to the lot of mortals to experience; and as a natural consequence, their separation, which was supposed to be but temporary, caused a deep and heartist sorrow which never could find adequate expression in words,—and this was but preparatory to the terrible ordeal which both were soon called to pass through. He that tempereth the wind to the shorn lamb, had in mercy given them all, but no more than they could bear. The great and important lesson of experiences and suffering must needs come, either in this or the spirit world; and in this case each had an equal share,—one in this life, and the other in that bourne from which he returned to tell the tale of his anguish. Why all this terrible suffering? What had

these innocent, loving souls done that they should be called to pass through this flery ordeal? The whole civilized world would say, nothing. Everybody loved them,—they could not help it,—they were lovable; God and the angels loved them, and hence they were chastened, for "Whom the Lord loveth he chasteneth." why? What lessons are to be derived from these sillictions,—what their necessity and uses? First, we are to consider that we are in our preliminary or tinfantile state of existence. Here we learn the "A, B, C of life," preparatory to our entrance upon a higher and more exalted state. We are made up of a great variety of elements, and the first lesson we learn is that of selfishness—self love. All are seeking their own happiness and not that of their neighbor;would that we could say, not at the expense of their neighbor.

Selfishness is the great sin of humanity; charity the great virtue,—that which Jesus taught both by word and deed, and which is never practiced even in the slightest degree, except by the few who have progressed to a point where they can realize that.

"Tis not all of life to live, Nor all of death to die,"

We live under the dispensation of Moses, and suffering alone will bring us to Christ,-to love and sympathize with all humanity, as he did,to suffer as he did, and, perchance, to die as he

All must pass through the furnace of affliction sooner or later,-if not in this world, then in the world to come,—that thus we may be brought to a realization of the real object of life here and hereafter; that we may become pure in spirit, and fitted to enjoy far more than at present we have any conception of.

Gethsemane is the last station on this tedlous and perilous journey of earth-life, and thrice blessed are they who continue to the end, and can say with Paul:

"I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day."

The steeps of Calvary must be ascended, each for himself or herself, as we travel along this great highway of progress. Some travel very slowly, others very fast. Those move the most rapidly, and are the more highly blessed, who encounter the greatest number of obstructions, of severe trials and experiences. The Lazaruses, who eke out a miserable existence here, begging for bread and for sympathy, too, as well as those who occupy the middle walks of life, whose pride causes them to suffer so much, and who are borne down with anguish from various is especially merciful unto; it is such as these that are ripening fast,—who are letting go their hold on earth and taking hold on heaven, seeking mansions not made with hands; and all unconsciously, too, perhaps.

Did we know the full value of earth life experiences and trials, we should bear them with far greater fortitude, yea, with cheerfulness, too, knowing that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

Della and Willie are traveling the same road together now; the sorrow and suffering of each is identical. He experienced all the suffering that she felt when his lifeless body was brought to her door. He has suffered as much since, because he could not make himself tangible to her, as she has because she could not realize his presence, and knew not whither he had gone.

Such is life in the body, and such is life in spirit,—they are inseperable. A reunion has been effected, and thus they will live together, and suffer together, until fitted for that more perfect union when she, too, shall have passed over the river, to join him on the other side, when both will unite in their expressions of gratitude to an all-wise providence for every sad lesson and trial of life which has borne them to their final home—their celestial Eden in the land of the blessed.

We subjoin the following poem by Phobe Cary as expressive of what we believe all will heartily endorse at some time in their progress. The poem is copied from a most excellent work by A. B. Child entitled, "Christ and the People?

I said if I might go back again
To the very hour and place of my birth;
Might have my life whatever I chose,
And live it in any part of the earth;

Put perfect sunshine into my sky, Banish the shadows of sorrow and doubt. Have all my happiness multiplied, And all my suffering stricken out;

If I could have known in the years now gone The best that a woman comes to know; Could have had whatever will make her blest, Or whatever she thinks will make her so;

Have gained the highest and purest bliss That the bridal ring and wreath enclose; And chosen the one out of all the world That I might, or could, for would have chose;

And if this had been, and I stood to night By my children lying asleep in their beds; And could count in my prayers, for a rosary, The shining row of their golden heads: Yea! I said, if a miracle such as this

Could be wrought for me at my bidding—still I would choose to have my past as it is,
And to let my future come as it will, I would not make the path I have trod

More pleasant or even, more straight or wide; Nor change my course the breadth of a hair This way or that, to either side,

My past is mine, and I take it all, Its weakness—its folly, if you please; Nay, even my sins, if you come to that, May have been my helps, not hindrances. If I saved my body from the flames
Because that once I had burned my hand,
Or kept myself from a greater sin
By doing a less,—you will understand,—

It was better I suffered a little pain,
Better I sinned for a little time,
If the smarting warned me back from death,
And the sting of sin withheld from crime.

Who knows its strength, by trial, will know What strength must be set against a sin; And how temptation is overcome He has learned who has felt its power within,

And who knows how a life at the last may show? Why, look at the moon from where we stand !
Opaque, uneven, you say; yet it shines
A luminous sphere, complete and grand.

So let my past stand just as it stands. And let me now, as I may, grow old;
I am what I am, and my life for me
Is the best—or it had not been, I hold.

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	Pacino Fast Line.	*10:30 a. m.	3:50 p. m
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	Freeport and Dunleith Pass	*9:00 a. m.	•2:80 a. m
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	Rockford, Elgin, Fox River and		
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	Junction Parsonger	5:50 p. m.	8:10 a. m
	Lombard Accommodation,	*6:10 p. m.	*6:50 a. m
	Milwaukee Division—Depot corner of	f Canal and	Kinsie strack
	Milwaukee Mail*		
		-10.00 a.m.	*10:15 a. m.
۳,	EvansiownAccommodation *11:1	0 s. m.	*4:30 p.a. *2.00 p. m.
	Rose Hill, Evanston, and High-		4.00 p. 111.
	land Park	1. 30 p. m.	4.00 p.m.
1	Attornoon Pass.	*5:00 p.m.	*8:00 p.m
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	Waukegan Passenger	.*5:15 p.m.	*5:25 a. m.
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From John A. Kennerdy.

the truth.

Prom John A. Remsady.

Portland Me., Feb., 22, 1870.

I hereby certify that I have used Orton's Preparation for destroying the appetite for tobacco, and find it a sure remedy. I have used tobacco, by chewing, for 20 years, and was completely cured by less than one box. I can recommend this preparation; it is no humbug.

John A. Kennardy.

Lamoille, Ill., Feb., 17, 1868. This is to certify that I have been in the habit of using This is to certify that I have been in the habit of using Tobacco for over twenty years to my injury. I began to use Orton's Preparation for destroying the appetite for Tobacco, and am now completely cured of the habit by using less than one box, and I have no doubt but what it will cure every case, and I would advise every one who uses Tobacco to use Orton's Preparation, and break themselves of the filthy and disgusting habit, and it will benefit their health and mind, and also save their money.

Frederick Barrett.

Galion, Ohio, Jan., 4, 1870. Orton's Preparation for curing Tobacco users is genuine. It will cost you less than tobacco while using it, and the only bad effect resulting from its use will be the reduction of your grocer's profit on tobacco, and yourself freed from a very vile, injurious, and expensive habit.

Rev. Isaac Crouse.

From N. B. Fleming, Harrington, Delaware. Harrington, Kent Co., Del., Dec., 7 1869. I hereby certify that I have been an inveterate user of Thereby certify that I have been an investrate user of Tobacco for upwards of 30 years. One hox of Orton's Preparation has completely cured me. I am as free from any desire for tobacco as a person who never used tobacco; and all this has been brought about by the use of only one box of Orton's Preparation, and at the small outley of two dollars: CHEAP ENOUGH.

From Andrew Brown, Esq., Sacremento, Cal. Sacramento, Cal., July 15, 1869.

After using Orton's Preparation twelve days I thought I would see what effect tobacco would have. So after lighting my pipe, I began to smoke, and I did not draw it more than five seconds, but it made me so sick and dizzy that I was obliged to lie down or I should have fallen. Four days afterward I tried it again with the same results. I have not wanted to smoke since. I had used tobacco for fifty-five years. I think highly of the Preparation.

Andrew Brown.

Rev. James S. Finley Lawrenceburg Tennessee.

From Rev. James S. Finley Lawrenceburg Tennessee.

Lawrenceburg, Tenn., reb., S. 1870.

This is to certify that I had used tobacco for 23 years.

I have many times tried to break off, but have suffered so much from a heavy dull sensation, and a complete prostration of my nervons system, with a constant and increasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regular smoker for twenty years. She had many times decided to quit the use of the pipe, and has as often failedher own will not being strong enough to successfully resist the demon—tobacco.

her own will not being strong enough to successfully resist the demon—tobacco.

Twelve months ago I resolved to try one box of Orton's Preparation and it has effected an immediate and permanent cure. I have induced my wife to try one box, and she is completely cured. Each one of us has gained from ten to affeen pounds in weightsince we quit the use of tobacco, and our health is greatly improved. I do not hesitate to say that one box of Orton's Preparation, used according to directions, will permanently destroy the appetite for tobacco in any one, no matter how long they may have used it.

James S. Finley.

James S. Finley.

From J. W. Wilher, Cloverdale, California,

Cloverdate, Cal., Sept., 25, 1869.

Know all men, and some women, that I am 55 years old, and that I have used tobacco ever since I was sixteen years of age, with the exception of occasionally resolving that I would leave off the filthy habit, but as ofsolving that I would leave off the filthy habit, but as often as I would form those resolves, just so often would I
fail to carry them out, until I began to think there was
no use for poor humanity to attempt to overcome
that strong and powerful appetite. But thanks to this
progressive age, I saw by the papers that a number of
old tobacco chewers had got to be their individual selves
by using Orton's Preparation for destroying the appetite
for tobacco. Some three months ago I purchased a box
of the Preparation, with as little faith as I ever done anything in my life. I began to use it according to instructions. A strong conflict ensued between myself and the
appetite. I did quite often, when the struggle was going
on, use Orton's Preparation, and it has completely and
effectually destroyed my appetite for tobacco. It is now
three months since I began to use the Preparation, and I
have some of the same box left, yet I have not the least
desire for tobacco, neither have I for the antidote.

J. W. Wilber.

Subscribed and sworn to, this 29th day of September,

D. C. BRUSH, Justice of the Peace.

Portland, Maine, March 1, 1870.

CUMBERLAND, 88. Personally appeared, C. B. COT-TON, Proprietor of said Preparation, and made oath that the above certificates are genuine. Before me, RICHARD K. ROBINSON, Justice of the Peace.

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CHAP. I.—HISTORICAL SURVEY. Mesmer not the discoverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The au-

the French commissioners—Their conclusions—The author's remarks.

CHAP. II.—Of the causes which have retarded the progress of the science.

CHAP. III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.: I.—Of the instructor or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sensetions experienced by those who enter this state. V.—Of their awaking.

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strength. CHAP, XXIII.—Of the influence of Artificial Somnambu-CHAP, XXIII.—Of the influence of Artificial Somnambu-lism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnambu-lism upon diseased subjects. Chap, xxiv.—Artificial Somnambulism considered as

Chap. xxiv.—Artificial Somnambulism considered as a therapeutic agent,
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A GREAT MAN.

Now and then we find a gem of poetry that feeds our soul, and we are all the better for reading it. Ench a piece will be found below. Read and imi-

That man is great, and he alone. Who serves a greatness not his own. For neither praise nor pelf; Content to know and he unknown, Whole in himself.

Strong is that men, he only strong, To whose well-ordered will belong, For service and delight, All powers that in the face of wrong, Establish right.

And free is he, and only he. Who from his tyrant passions free, By fortune undismayed, Hath power upon himself to be By himself obeyed.

If such a man there be, where'er Beneath the sun and moon he fare, He cannot fare amiss Great nature bath him in her care: Her cause is his.

Who holds by everlasting law Which neither chance nor change can flaw; Whose steadfast course is one With whateoever forces draw The ages on.

Who hath not bowed his honest head To base occasion, nor in dread Of duty shunned her eye; No r truckled to loud times; nor wed His heart to a lie;

Nor feared to follow, in the offense Of false opinion, his own sense Of justice unsubdued; Nor shrunk from any consequence Of doing good.

He looks his angel in the face Without a blush, nor heeds disgrace Whom naught disgraceful done Degraces. Who knows nothing base Fears nothing known.

Nor morseled out from day to day In feverish wishes, nor the prey
Of hours that have no plan, His life is whole to give away To God and man.

For, though he lived aloof from ken, world's nawitnessed denizen, The love within him stirs Abroad, and with the hearts of men His own confers.

The judge upon the justice-seat, The brown backed beggar in the street, The spinner in the sun, The reapers reaping in the wheat, The wan-cheeked nun,

In cloister cold ; the prisoner lean in lightless den; the robed queen; Even the youth that waits, Hiding the knife to glide unseen Between the gates;

He nothing human alien deems Unto himself, nor disesteems Man's nearest claim upon him ; And where he walks the mere sunbeams Drop blessings on him.

Because they know him nature's Irlend. On whom she doth delight to tend With loving kindness ever, Helping and heartening to the chis high endeavor.

Therefore, though mortal-made, he can Work miracles. The uncommon man Leaves nothing common-place. He is the marvelous, to span The abyss of space.

The orb of time is his by faith: And his, whilst breathing human breath, To taste, before he dies, The deep, eventual calm of death, Life's latest prize.

If such a man there be, where'er Beneath the sun and moon he fare, He doth not fare slone. He goeth girt with cohorts, powers, The monarch of his manful hours, Whose mind's his throne.

He owes no homage to the sun, There's nothing he need seek or shun, All things are his by right. He is his own posterity; His tuture in himself doth lie; His soul's his light.

Lord of a lofty life is he, Lottily living, though he be Of lowly birth. Though poor He lacks not wealth, nor high degree in state obscure.

The merely great are all in all, No more than what the merely small Esteemed them. Man's opinions Neither conferred, nor can recall This man's dominions.

-Owen Mercdith.

Bitten By a Bloodhound-A Mother's Malediction-shocking Death From Hydrophobia.

Has the dog a soul? or, is he immortal? Will some minister of God ask Jehovah, and inform us? We publish the following extract for the double purpose of calling the attention of our readers to the fact, that months after the man was bitten, the dog being killed at once, the dog repeats himself in the man, leaping fences, chasing cattle, barking and growling. In every respect the man is sunk, and the dog is dominant. Has the dog a soul?

Second, did Jehovah God hear the prayer of this Christian mother, and send the spirit of the bloodhound to haunt this young man to death, and thus answer the prayer of this Christian woman in widowing her daughter?

Third, if God can thus be moved, and it seems that he can, by the prayer of an infuriated and madly insane woman, what are we, the "children of this world," to expect from these union prayer meetings and Y. M. C. A? Anything but joy when God stoops to earth and unlooses the bloodhounds of immortality to hunt to the death a trustworthy and industrious young man, to e stablish the fact that he is a prayer hearing God. It is time that there was a rebellion on earth, as well as in beaven.

"A melancholy and in many respects, singular death from hydrophobia occurred yeaterday morning at Yonkers, Westchester County, where the shorrifying circumstances are at present engrossing an unusual share of attention. To medical men it is another terrible illustration of the fact that although the poison conveyed in the bite of a rabid animal may remain dormant in the system for an indefinite period, its power to torture and destroy life does not deteriorate.

The victim, Thomas Lamp, who was in his twenty-fourth year, was by trade an engineer, and employed at a foundry in the village named, throughout which he was well known as a trustworthy industrious man. During last winter, while employed in a brewery in a neighboring village, deceased was bitten by a ferocious bloodhound,

owned by his employer, and although the wound inflicted by the fangs of the brute was not very severe, the animal was at once dispatched, and the severe, the animal was at once dispatched, and the affected part having rapidly healed, the occurrence was soon forgotten by the deceased. On Tuesday of last week, deceased was united in marriage with a young woman whose mother had bitterly op posed his attentions to her daughter. Having by the exercise of a little strategy, realized their matrimonial wishes, the married pair had scarcely reached the domicil of the bridegroom whou the mother of the bride made her appearance and after mother of the bride made her appearance, and after on her knees imploring curses and vengeance on

the luckless couple, fervently prayed that her daughter might be a "widow in less than the e months." It appears that the diabolical imprecations of the mother had a most depressing effect on the minds of the young people, and on the following day deceased evinced symptoms of the awful malady, the seeds of which had been sown in his sys-tem some months previously. Medical skill was resorted to without avail, and on Friday the wretched man, in one of his terrible paroxysms, escaped from his attendants, and after reaching some open lots, displayed cat-like sgillty in bound-ing over fences and otherwise disporting like an animal. He was subsequently secured by two of the Yonkers police, who found it necessary to handcuff the madman on arriving at his home in Brook street. Either the sight or sound of water would throw the patient into the most agonizing convulsions, and, as the malady developed itself he would bark like a dog, snarling and snapping at those who were near him. He continued to grow more violent and dangerous, so that for many hours before his dissolution it was deemed necessary to bind him with strong cords, and while in this condition, his struggles, shricks and howle were truly shocking, until death ensued, as above stated.

Voices from the Leople.

JOLIET, ILL-Mrs. Millspaugh writes.-You will do the cause of truth a favor by recommend-ing through your most valuable paper our noble Brother Kayner. He is a first class speaker, a very fine test medium and the best clairvoyant that it has ever been my pleasure to meet. He will locate and describe disease correctly, from Europe, if necessary, by a lock of hair. The distance makes no difference. You understand these things, so it is not necessary to explain farther. He is a good true man, and is every way worthy of patronage by every true friend of progress. Any thing that you can do for him by way of a kind word or rec-ommend as a speaker or healer, will be most thankfully received. The address of Brother Kayner is Erie, Penn.

SYRACUSE, MO.—Barney Koatcap writes.— Some old fogy went so far as to say that Mrs. Ferris, the only medium who was ever through here to give seances, ought to be burned at a stake. I wish we could have her or some other good medium stop with us occasionally, and will take this opportunity to say that if any good test medium should make it convenient to stop here, we will endeavor to do the best we can for them, and our home, though humble, shall be theirs while they sojourn with us. We have rooms suitable for se-ances, as much so as farmers generally. There is within half a mile of my house a fine church and school house, built on the plan or contract of admitting any other religious denomination when not occupied by those who built it, and I would to God that we could have a few good lectures by Mrs. Addie Ballou, or E. V. Wilson I live five miles north of Syracuse. Syracuse is on the Pacific

HYDE PARK, ILL.-Wm. Noble writes.-I send you a short notice of the discovery, by the distinguished clairvoyant, Peter West, of a letter I had lost in the latter part of May last, inclosing some half dozen greenback bills. I had made very thorough repeated efforts to find the letter, but had become quite discouraged. About the 1st of July, inst., I desired Mr. West to aid me in finding the letter. He took me by the hand, and after some little time and a few questions, he said, very decidedly, "The letter has not been stolen—it is in your house—you will find it soon." I returned home, and in less than half an hour's examination. I found the letter and money all safe, and the way and place of the loss satisfactorily accounted for. Júly 4th, 1870.

MONONVILL, MO.-V. W. Mones writes.-Allow me the pleasure and privilege of transmitting a few facts relative to the progress of Spiritualism in the part known as the Southwest Mission. The place from which I write this, is known by the name of Mononville, in Lawrence County. The above village is on the South Pacific R. R., and is a place of considerable note, surrounded with a good agricultural country, and well supplied with good living water; is thickly populated with enterprising people, and large numbers belong to the Methodist church generally speaking, there being only three or four in my knowledge, out of the entire population, who believe in Spiritualism. One of the Spiritualisis here who is taking your valuable JOURNAL, is a prominent physician of our town. A few days since, several members of the church congregated at my office, as I conceive, for no other purpose than to have a debate over the doctrines promulgated in your paper. Yet they did not convene for the purpose of debating, as I ex-pected, but for the purpose of executing a conescted scheme of ridiculing me because I was a beiever in Spiritualism, as they well knew that was the only process by which they could successfully meet me and produce a defeat previous to the conversation. I voluntarily read them a few demonstrations of the spirits, which was, as a matter of course, pronounced the devil's works, and every man who believed it, should be driven from the country, and such was their language. I referred them to the 12th chapter of 1st Cor., as I thought it would awaken reflection.

DELTON, WIS.—S. Todd writes.—We have just closed a two day's meeting of Spiritualists and liberalists, in this place. We met in Brother H. M. Highee's yard, where there is a beautiful shade made by forest trees,—a lovely spot where the angels are wont to commune with mortals. S. H. Todd was chosen Chairman. On taking the chair, he invited all to come torward and speak their highest and best thoughts, without distinction of sect or party. C. W. Haseltine, of Mazomanie, then took the stand and addressed the meeting in his torcible style, giving good practical thoughts that went home to the people. Speeches were then made by l. D. Gauce of Barraboo; Mrs. Kate Hoskins, Mrs. Ira Hoskins, O. B. Haseltine, of Black Earth; Mrs. N. K. Andross, of Delton; Mrs. H. M. Higbee and Samuel Montross, of Reedsburgh. All spoke well, and the people seemed to enjoy the meeting much. Met again on Sunday, at seven o'clock in the forencen. There was a large congregation, and addresses were made by O. B. Haseltine, Mrs. Kate Hoskins, and C. W. Haseltine. Then a recess, during which a pic-nic dinner was served. All partook of the good things prepared by the liberal women or this place. May good angels bless them. Then followed speaking again by O. B. Haseltine, Mrs. N. K. Andross, I. D. Ganoe and U. W. Haseltine. The Chairman made a tew closing remarks, and the crowd dispersed about five in the afternoon. In addition to the public meeting, we held circles Sunday evening, at Brother Higbee's. When all were seated, there was speaking in different

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Brownsville, Nebraska, Dec., 22, 1869. This is to certify that I, Huston Russell, was taken on the 24th day of September, 1867, with a pain in my eye and head, and it was so severe that I thought I would rather die than live. I called on Dr. Hoover, and he attended me for some twenty days; at times I was easy, when under the influence of medicine, but confined to my bed. I called on another doctor, by the advice of Dr. Hoover. Under a new system of treatment entirely, he gave me no medicine at first, but pricked me with instrumints, and put on something to blister; but it had no effect. Then I called on two other doctors, who had me under their treatment for several months without any permanent relief. On the 18th of September, 1868, I called on Dr. Arnold, and he had me under his treatment until April, 1869. I used the shower bath every morning Juring the treatment of Arnold. Under his treatment I improved some, but the pain never left me until I commenced taking the Powders called Spence's Positive and Negative Powders. Six boxes of the Positives have cured me of the pain. And I had the Liver Complaint for several years, and the Diabetes, and now I believe I am entirely well. At one time the doctors and friends gave me up to die; but thank God on the 25 of May 1869. I commenced taking Spence's Positive Powders. My weigh? then was 132 pounds; now it is 187, and I know that it

was the Positive Powders that cured me. ************ Seal of Nemaha County

HUSTON RUSSEL.
Subscribed and sworn to, before
me this 22nd day of December, 1869. Nebraska. JAMES RACKER.
County Clerk of Nebama County,
Nebraska.

I also certify that I have been acquainted with Huston Russel for twelve years, and that he was seriously afficted

for a long time, and I regard his as one of the wonderful

WILLIAM POLLOCK. Postmaster at Brownville, Nebraska.

On the 29th day of September 1867, Huston Russel came to me with a pain in his left eye, which I treated for the Neuralgia, and treated him several times afterwards for the same, but the complaint returned each time after treatment. He was under treatment by several physicians afterwards. but got but little relief. I have used Spenos's Positive and Negative Powders in Scarlet Fever and Diarrhoes, and

found them to be good for those complaints. JEROME HOOVER On the afteenth of September, 1868, Huston Enssel came to me with a furious Tic-Douloureux, Neuralgia. had him under treatment until last April, 1869, at white

WM. ARNOLD. State of Nebraska. County of Nemaha

time he was dismissed improved.

I hereby certify that I am acquainted with Huston Russel. and that I know him to have been sick, and I also certify that I am acquainted with Drs. Wm. Arnold and Jerome Hoover, and know them to be practicing physicians.

Witness my hand, and seal of said Beat of County, this 22nd day of December Nehama County, 1869. Nebraska. JAMES M. HACKER. County Clerk

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